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CHRISTIAN WORK;

OR,

NEWS OF THE CHURCHES.

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CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

The Irish Church Bill has become an Act of Parliament, and the excitement in regard to it has ceased. In Ireland preparations are being made for the future government of the Church. It is reported that the bishops intend to summon a synod, composed equally of clergy and laity, to consult in regard to the construction of the new Church Body. The Wesleyans have had their meeting of Conference at Hull. The reports on Education, Chapel Building, and different other departments of work were satisfactory. A strong desire was expressed by different speakers to revive with more energy the work of evangelisation among the poor, by open-air preaching, free sittings, and other means. The Scottish Education Bill, which had engaged much attention, has been lost by the final vote of the House of Lords. The United Presbyterian Church of Scotland appeal for ten additional missionaries—five for India, two for Jamaica, two for Old Calabar, and one for China. The missions of this church have been most successful, and its missionary income has rapidly increased. There is a division in the Romish Councils in Ireland. The intelligent laymen are opposed strongly to the educational plans of Cardinal Cullen. Two of their most distinguished representatives, Dr. Maguire and Mr. Brady, have written, expressing the hope that the Liberal party in England will support the educated laity in their opposition.

A comparison of the Criminal Statistics of Protestant and Roman Catholic countries appears in a recent article in the *New Englander*, on the "Moral Results of Romanism." In France, according to official statistics, there were, in the years 1865-6, 458 cases of conviction for murder to the million of the population: in England 34; of infanticide there were 395 to the million in France: in England 111; of suicides 127 to the million in France: 64 in England. Other crimes are gone over with the same result. These statistics are important as bearing on many statements of Archbishop Manning and other supporters of the papacy as to the comparative immorality of England. The illegitimate births in London were 4 per cent.; in Paris, 33 per cent.; in Brussels, 35 per cent.; in Munich, 48 per cent.; and in Vienna, 51 per cent.

The following fact is significant, if true. It is said that Père Hyacinthe, the celebrated French preacher, who has been taken to task several times by the Church authorities for his liberal utterances as to Protestantism, declared at a meeting of the Peace Society that "the three religions—the Jewish, the Catholic, and the Protestant—are all equal in the eyes of God." Such a sentiment, if uttered, exhibited much ignorance, but still gave evidence of a mind candidly open to receive truth. The subjection of such a man to the influences of the Gospel might do much to help forward a reformation in France.

The Roman Catholic Church in Germany is in a state of great excitement on account of the approaching Council. The governments of Austria and Bavaria are determined to tolerate no interference with the Liberal institutions of their respective countries. The theologians are also

aroused against the anticipated deliverances of the Council. The well-known and most learned Dr. Döllinger has published, in the *Augsburg Gazette*, a series of articles, in which the papal court is described as packed with scheming Italians, who aim at nothing but local and selfish ends, and is warned that it might go further in its manipulation of the coming Council than the freemen of Germany might endure. Though the articles had no signature, their authorship was detected, and ecclesiastical proceedings against Dr. Döllinger have begun. It is, however, utterly in vain for the Pope to imagine that he can retain the church in Germany by a policy of repression.

An event of sad significance has taken place in Berlin. A young man, intended by his parents for the church, and educated at a preparatory school with this view, fired at a clergyman recently while performing the service. He does not appear to be insane; and he declares that he was actuated by motives of disgust at men professing to believe doctrines which they ridiculed in private. The event has not excited much indignation. The correspondent who relates it in the *Times*, and who, it asserts, is a German of high reputation, states that the great majority of intelligent Germans have entirely given up the Christian faith, and that the clergy are looked upon with contempt or hatred. This is, we believe, much exaggerated, but still has a basis of truth. The position of the clergy has been much injured in Germany by their being regarded as mere State officials or moral police. There has been wanting the healthy independence which, through the freedom of religion in England, has characterised the clergy of established as well as of non-established churches. As a step in the right direction, the Oberkirchenrath has summoned extraordinary provincial synods for the eastern provinces of the kingdom, in which the lay element will be largely represented. The subject of discussion will be reforms in the constitution of the church.

The exposure in the convent case at Cracow has done much good in Austria, and generally in Germany. The Austrian Government has spoken out. No monks or nuns are to be retained under disciplinary arrest except with their own consent, and all such cases are to be reported to the minister. It is desired generally that the government should assume a direct control and supervision of the monasteries, and that many of them should be suppressed. We learn that, according to official returns there are now 20,000 Protestants in Vienna, and 3,140,330 in all Austria, of whom 1,229,083 are Lutherans, and 1,912,247 of the Reformed Church. About 50,000 belong to other Protestant connections.

There are constant difficulties arising between the State and Church in Italy. A petition having been sent to the Minister of the Interior from Milan requesting him to introduce a bill to limit the number of church holidays, he has replied by stating that the government does not recognise the right of the church to control the consciences of the people, therefore no action of the church can determine the number of days which every citizen shall be required to observe as sacred. Four priests have been arrested in Umbria for refusing absolution to all who had bought ecclesiastical property. This had little effect on the men, but on the refusal being extended to the wives grievous troubles arose. The offence with which they are charged is "exciting to contempt and violation of the State law."

The Pope is all engrossed with his Council, by which he is firmly convinced that the world will be regenerated and liberalism overthrown. The Council will proclaim two dogmas; first, the infallibility, personal, and independent of all Councils, of the Pope, speaking *ex cathedrâ*; second, the assumption, in spirit and body, of the Virgin Mary. Protestants will be allowed no voice. Dr. Cumming intends to appear, he announces, but he and others will be refused the right to speak unless they declare beforehand their allegiance to the Pope and the Church of Rome—so much for the invitation to Protestants.

The work in Spain is proceeding most rapidly. The interest in religious literature is great. The priests have still further weakened their position by mixing themselves up with the wretched Don Carlos insurrection which has come to nothing. The bishops are terrified by the rapid progress of propagandism under the reign of religious liberty, and would run many risks to secure a return to the old state of affairs, but this is now impossible.

There is extreme indignation in the Anglo-India religious community at the ritualistic proceedings of the Bishop of Calcutta and others. The bishop has just sent away from Calcutta one of the most popular of his clergy, and it is thought that his evangelical views are the cause. A number of officers and soldiers have, in consequence of the introduction of ritualistic practices, professed themselves Presbyterians. The Ameri-

can Methodist Mission in Bareilly, India, reported 289 baptisms last year, giving a total of 665 communicants and 4,000 pupils. The Church Missionary Society added 325 to the number of its communicants in South India, and 616 to the baptised adults during the last six months of 1868; and now has in its 571 congregations 9,539 communicants, 39,548 baptised besides 14,257 unbaptised adherents. During a late visitation tour, Bishop Gell confirmed 4,032 native Christians. During 1868 the mission of the American Board in Bombay received 58 additions, a net gain of 36 communicants, raising the entire number to 656, who reside in 152 villages.

The writer of Notes of a tour in China, in the *Christian Intelligencer*, dwells on the great difficulty of learning the Chinese language, from its hieroglyphic character and legion of dialects and tones. The speaker may have the right word, but unless he give the right tone he either says nothing or says probably the opposite of what he intended. A missionary on one occasion, when preaching, wished to say, "God is angry with sin." To his utter astonishment the whole congregation jumped to their feet. He had got the right word, but *minus* the tone, that word meant "stand up!" On another occasion the preacher wished to say, "Idols shall be utterly abolished," not giving the right tone he found to his consternation that he had actually declared "Idols are absolutely necessary." In India, where there is no such difficulty, absurd blunders are made. Who has not heard of the Bengal missionary who meant to preach from the text, "I am the light of the world," but substituted *aloo* (potato) for *alo* (light)? The writer once heard a missionary by error of aspirate declare that "St. Paul made a monkey!"

There is a good deal of discussion in the United States connected with the attempts making by the Romish prelates and priests to destroy the national system of education. Public attention is also devoted to the great amount of property which has accumulated in the hands of the bishops. Even the Roman Catholic laity are desirous to have a voice in questions of this nature, and some steps have already been taken in this direction. Many wish a national Roman Catholic Church established, so that the United States may no longer be treated as a missionary field, nor the appointments be made at Rome. The property of the church has, it is reported, been sadly mismanaged, and is very heavily mortgaged. Philadelphia has 385 Christian churches, or one to every 2,000 of its population. Of these 37 are Roman Catholics, and of the Protestant churches about 335 are evangelical and 13 non-evangelical, and about 12 or 15 unevangelical. The various Presbyterians number 88, the Episcopalians 71, Methodists 56, Baptists 40, Lutherans 22, Quakers 15, Congregationalists 4, Unitarians and Universalists 3 each.

THE RELIGIOUS CONDITION OF TURKEY.*

No thoughtful traveller can pass through the East without a deepening interest in the religious wants of the people. The impressions of novelty are speedily followed by intenser feelings of sympathy and responsibility. No studies afford him greater interest than those which relate to the mission work. He seeks to know what has been accomplished—to become familiar with present plans and agencies, and to ascertain upon the ground the prospects of final success. A brief association with the men who have this work in hand, in the very field of their labours, is not only improving for the information thus acquired, but for the freshened zeal it creates. There is something wonderfully contagious in the spirit of our brethren who are giving to the work of Christ here an affluence of mental gifts and accomplishments, an energy, perseverance, and devotion beyond all praise. Four months' wandering through these lands have greatly strengthened our appreciation, not only of the missionaries and their labours, but of the importance of the field itself. Statistics in this region are not very reliable. The population of the Ottoman Empire has been stated at 35,000,000, a strange mixture of diverse and often antagonistic races, spread over an immense territory, extending into three con-

* From the Correspondence of *Zion's Herald*, published in Boston, United States.

tinents. Not more than one-third are Moslems; the remainder are mostly nominal Christians—Greek, Armenians, Maronites, and Copts. The Jews also form a considerable element.

The Mohammedans. — The eleven or twelve millions of Moslems belong mostly to the Sunnite sect as distinguished from the Shiites of Persia. Like their Christian neighbours, they differ greatly in devotion to their faith. Some are strict and intolerant, others are quite liberal, while a rapidly increasing number have, like the Bedouins, little heed for the Prophet, and indeed little disposition for any religion. Mohammedanism is without vitality, and is going rapidly to decay and extinction. None feel this more sensibly than the more intelligent Moslems themselves. The Frank innovations, which by the way are growing popular, must hasten the result. The Greek drinking-shops in the towns are now thronged by Moslems in direct violation of the Koran. The University at Constantinople, a government institution, is prohibited from all religious instruction. The students are composed of Moslems, Christians, and Jews. Those of each faith are permitted to keep their own Sabbath. We are told, as a significant fact, that the professors are Frenchmen of the Rénan type. The prevailing tendency among the young educated Turks, to admire and adopt French manners, indicates itself in the way of religious scepticism. If Mohammedanism were not so thoroughly incorporated with the politics of this country, so that religious defection is regarded as treason to the state, this tendency would reveal itself in a startling manner. At one thing we may well rejoice: manifestations of fanatical hatred towards Christians are extremely rare. Indeed, from our limited observation, we should judge that, among the common people, a sincere spirit of toleration was rapidly developing into genuine good will and fraternity of feeling. If there should fail a growing disposition of this character, we should attribute it to the lack of a proper reciprocity on the part of the native Christians. We have seen Moslem and Christian meet in public, embrace and kiss each other with a warmth peculiar to Eastern manners; and such exhibitions of friendship are too common here to excite remark. Surely this is some advance on the old state of things. The religion of Islam is no longer a vast system of proselytism. "The number of the faithful can neither be increased nor diminished;" why then should these stern fatalists seek to make fresh converts? For political or mercenary ends, foreigners sometimes become Moslems; but as an active, aggressive movement, Mohammedanism has ceased to excite concern.

The Christian Sects.—It is painful to have the cherished fancies of a life-time dispelled by contact with stern facts. We had indulged the hope that the Eastern churches were in reality better than represented; that, to say the least, the Christian communities were greatly superior to their infidel neighbours. In some respects they unquestionably are. The Christians are much shrewder as a class—are more intelligent, better educated, and as a consequence more thrifty. They are much better tradesmen than the Turks, and are increasing rapidly in wealth; while the Turk, with all the superiority of his political position, is growing poorer and poorer. But in respect to real morality, to say nothing of a genuine and spiritual religion, the native Christians can hardly be judged too severely. Said a candid Bulgarian merchant to one of our missionaries—"We cannot become Protestants, you are so strict; in this country we *must* lie and cheat to do business." The pompous ceremonies and the gaudy decorations of the churches, with their images and pictures, together with the corrupt practices of many even of the higher clergy, produce anything but a favourable impression of Christianity upon the minds of the Mohammedans, while the mutual distrust and enmity of the different sects is a perpetual scandal. Much the larger portion of the Christian subjects of the Sultan are attached to the Greek Church, and are under the ecclesiastical jurisdiction of the Patriarch of Constantinople. The clergy of this church combine ignorance and bigotry to a degree which hardly admits of rivalry. The Armenians are a considerable element, and are possessed of some intelligence and wealth. Many of them are engaged in commerce in the large towns of Asia Minor and European Turkey. The Maronites are the Christian peasantry of Lebanon, and are connected with the Latin church—a connection prized more for its assurance of French protection than from any special religious affinity. It is not at all improbable that at some future time they may sever their union with the Church of Rome, and attach themselves to the Protestant community under the charge of the American Board. The Copts are estimated to number about 250,000, and are confined to Egypt. Many of them are very favourably disposed towards Protestantism, but the priests are excessively bigoted and hostile.

Relation to the Government.—One of the many

anomalies which impress a stranger here is the relation of the different religious communities to the Turkish government. Every subject of the empire is assumed to have some form of religious faith. If a non-Mussulman, he must be connected with some religious organisation. The Greeks, the Armenians, the Jews, &c. as great religious bodies, have their duly authorised and recognised representatives, with whom alone the government deals. If a private individual has a grievance, he must apply for redress through his priest or bishop. The prelates are therefore not only religious, but to some extent civil functionaries. This of course greatly increases their influence in their own communities, as the people are so dependent upon them. The position of a Protestant was formerly very embarrassing. Not claiming connection with either of the recognised sects, his relation to the government was anomalous and often annoying. As a remedy for this, several years ago, at the instance of Sir Stratford de Redcliffe, British ambassador, the twelve or fifteen thousand Protestants were constituted a distinct community, and thus entitled to a legal representation. This arrangement is not wholly satisfactory, and some Protestants prefer the inconveniences of non-representation to an enrolment in this form.

Protestant Missions.—The difficulties which obstruct missionary labour in this country can scarcely be appreciated by those not familiar with the field. The old churches bitterly oppose the missionaries as pestilent intruders. The hostility of the priests is open and intense. The exceptions are rare indeed, and even laymen who perhaps have little concern for religion as a spiritual power, nevertheless sustain the prevalent forms on patriotic grounds, for it must be remembered that a feeling of nationality is still cherished by these subject races. Educated and liberal young Levantines, aspiring after independence and political freedom, will confess respect and esteem for the missionaries personally, and yet oppose their labours as tending to weaken the spirit of nationality, which they seek by every means to maintain and strengthen. As to the Moslems no direct efforts are made, that I am aware of, for their conversion. The corrupt Christianity with which they are most familiar has so prejudiced them against the Gospel, that little can at present be done. The personal disabilities and perils which attend a renunciation of Mohammedanism are of course a powerful restraint. Many of the youth are being educated in the Protestant schools ; and as the Bible is employed as a text-book, they are thus brought indirectly under Christian influence. The graduates of the mission schools, though they remain nominally attached to the old faith, are usually entirely alienated in belief and sympathy.

The American Board has confined its efforts mainly to the Armenians. The work commenced about forty years since. Its missions are a mighty power in the East—are indeed exerting an influence which it is perhaps impossible at present fully to appreciate. Their various and remarkable educational establishments at Beirût and Constantinople are on a vast scale, and are enduring monuments of heroic faith and zeal.

COLPORTAGE IN THE UNITED STATES.

Our readers are aware of the vast benefits accomplished by means of colportage in various parts of the United States, especially in the vast thinly-scattered territories of the west, and in the recently emancipated states of the south. The following information from the organ of the American Tract Society will be perused with much interest. The influence of colportage as a Christian agency is only beginning to be appreciated at its true value. It is one of the most important agencies that can be employed for the evangelisation of the neglected and outcast, wherever there is a population capable of reading, and it might be much more extensively employed in England. In Scotland and the north of Ireland there is already a very efficient system, needing only increased support from the Christian churches. The *Messenger* of the Tract Society gives the following information on the subject :—

COLPORTAGE IN NEWLY-OCCUPIED TERRITORIES.

Intelligent Christians are nerved to personal service or benevolent action by definite, well-attested facts, which press their own claims. General statements may move the heart, but do not prompt to personal action. The facts of the

fearful destitutions he had found, recently related by a faithful colporteur in the north-west, affected Christians who were present; but when confirmed by a public man who had traversed the same field, they called out a practical response that has led to precious results. The colporteur having given a statement of his work, was followed by the United States deputy-marshal, who said:—

"On the field where this colporteur has laboured, extending over a territory of over 2,000 square miles, and containing a population of more than 20,000 outside of the cities, there is but one minister to about 2,000 of the people. It is hardly possible to convey to those who have no experience of the distances required to travel, and of the state of the people in these sparsely-settled rural districts, a correct idea of the amount of work required in gathering, as he has done, 1,050 pupils in the organisation of 20 Sabbath-schools. Conceive, if you can, the actual condition of a county comprising half a congressional district, and yet left almost without the preaching of the Gospel; settlements forming and villages springing into being with very little, if any, religious instruction imparted to restrain the headlong instincts of selfishness, or mould the character of the rising generation—only one youth in twenty enjoying even the benefits of a Sabbath-school.

"And yet I can testify to the truth of the colporteur's statements. For the past three years I have been travelling over these counties in the employ of the government, and am not uninformed in regard to their condition. I have seen scores of eastern families that have not listened to a regular sermon since they moved to their western homes. Not a few have buried children and friends without funeral services, or even a prayer. A man told me, and it is what others have frequently said, that he went forty miles in vain for a minister to attend the funeral services of his wife, a mother of five children. Said a weeping mother to me one day, 'We buried our little daughter out yonder in the field not long ago, and we buried her all alone.' Knowing what I do in regard to the moral necessities of these people, I will give 50 dols. a year to encourage any religious efforts in these counties."

These remarks of the deputy-marshal produced a deep effect. No one present any longer questioned the need of my colporteur labours, and a very general interest was awakened in my work, and a determination to do more for Christ. One man, who had been ten years an elder in a Presbyterian church in Ohio, was so deeply impressed that he sold his city property, removed into the country, entered the ministry, and has since been preaching the Gospel alternately at four different points, and has been the means of organising a church. Within the range of his preaching there are over 100 Protestant families who have moved in within the past ten years, who, previous to his coming, had buried nineteen members of their households without funeral services or even prayer, and had heard but one sermon; and these are families mostly from the east. Another influential brother, for thirteen years a deacon of the church, was impressed by my statements in regard to the destitution, and has since entered the ministry, and is now the acting pastor of two churches which had seriously thought of disbanding. One of them has since raised 1,500 dols. to build a new church edifice.

During the twenty-seven months in which I have laboured as a colporteur, I have worked in eleven other counties, have visited about 5,000 families, prayed in the greater proportion of them, distributed more than 4,000 dols. worth of the society's publications, organised 37 Sabbath-schools, gathering about 2,000 pupils into them, and attended 500 prayer-meetings. As a result of these labours, the reading of the books, attendance on meetings and Sabbath-schools, there has been an accession to the evangelical churches of 400 or 500 by profession of faith. Success has attended these efforts uniformly, as I have received the co-operation of ministers and brethren.

I can recall seven ministers of different denominations who have spent weeks with me in visiting from house to house and in holding meetings. As many more have rendered equally efficient, but not as prolonged aid. Hundreds of lay brethren have also not only rendered me generous hospitality, but, leaving their farms, offices, and workshops, have visited with me from house to house. They have been to me as a song in the night. Many who are not professing Christians have worked with me, several of whom have found Christ apparently in consequence of this co-operation. Ten Sabbath-schools have been well sustained in places where no one was found to open the schools with prayer.

THE WORK IN KANSAS.

The conviction of the importance and indispensable usefulness of colportage to the evangelisation of our country has been strengthened by the accumulated experience of twenty-eight years.

The experience of a clergyman who has been

brought to appreciate the importance of colportage from a personal acquaintance with it, is full of interest. Such an experience is reported by Rev. John A. Seymour, now district secretary of the Society at Cleveland, Ohio.

I was sent to attend a colporteurs' convention at Kansas City. What I there saw and heard revolutionised my ideas and feelings in regard to that noble class of Christian labourers.

There is occasionally a man in older states whose heart God touches with a live coal from off his altar, and who at any sacrifice is ready to preach the Gospel from house to house; and at the west there are Christian men who see the religious destitutions about them, and, moved by Christian compassion, are constrained to enter cordially into this work. I found that those colporteurs were for the most part men in the prime and full vigour of manhood—men who could succeed in almost any enterprise—men who breathed the spirit of missions to a very uncommon degree.

As I watched those men, and saw the evidence that they had been with Jesus, and heard the account of the religious destitutions, of the results they had secured, and the joy they experienced, I found myself saying again and again, "I wish I was a colporteur! I wish I was a colporteur, to engage in such a service, secure such results, experience such joys, and have in prospect such gracious rewards."

There were many incidents which greatly interested me. I will mention one or two.

A colporteur drove up to the convention in a plain waggon, with a trough on the back end, covered over with white cloth. I caught sight of cooking utensils and bedding on the inside. In the course of time I had the opportunity of a little conversation with him, and asked him why he went in that style. He replied, "My field of labour is down in Arkansas, where the people are so poor that their houses consist of a single room. They cannot, of course, entertain strangers, and they are such miserable cooks that it is enough to starve a colporteur to attempt to live with them; so, when I pass through a village, I obtain a supply of the necessaries of life, and stop by the roadside and kindle a fire, and cook my own victuals, and sleep in my waggon."

Then, fixing his eyes upon me for a moment as if to satisfy himself whether it would do to make a confidant of a comparative stranger, he said with tears in his eyes, "God has dealt peculiarly with me. The wife of my youth lies in her grave, and our children lie by her side. Now nothing is left me but Christ and his Gospel." He went on to say that down in Arkansas there were almost no churches, and very few ministers; and there was consequently great need of colportage. He said the Lord went with him, and crowned his efforts with success, and gave him great enjoyment in his work.

A colporteur, in reporting himself, said he had been three days on his journey to the convention. At each house where he spent the night there was one rejoicing in a Christian hope before he left in the morning. I saw that he was a man slow of speech, but of sound judgment and great depth of Christian experience and force of character. I found that six of those earnest men had been led to enter the service in consequence of having entertained this colporteur at their home. They heard him give an account of the religious destitutions all through the great west, the need there was of colportage, the success which he met, and the joy the results afforded him. Their hearts were touched, and under the promptings of a missionary spirit, they said, "We will leave our farms and our merchandise, and go out preaching the word."

I had held colporteurs in light esteem; but now, while watching them, observing their spirit, hearing their account of work done, results secured and joys experienced, I found myself almost instinctively saying again and again to myself, I wish I could support my family on a colporteur's salary, and had the physical strength to endure the hardships incident to this pioneer work. Oh, that the friends of home missions could have attended that convention, and felt its power.

COLPORTAGE IN THE SOUTH.

At the close of the war the American Tract Society promptly resumed union missionary colportage in the south. The success of these efforts has led to an increase in the number of colporteurs from 30 the first year to 105 in the year just ended.

In this movement the elementary education of the children and the freedmen became an important feature. The interruption of many of the schools for nine years has left hundreds of thousands of the whites dependent upon the Sabbath-schools for ability to read the Bible. The masses of the freedmen are in like condition. Fourteen hundred thousand children of the three and a half million freedmen are of a suitable age to attend school, and yet only 150,000 are taught in

the free schools supported by benevolence and the government.

During the past year the society has organised or aided 860 Sabbath or secular schools among the destitute whites and freedmen, containing about 54,000 scholars, making, since the close of the war, nearly 2,800 schools, with 150,000 scholars. Chiefly among the destitute, over 300,000 copies of the United States Primer have been distributed, many of them in districts where schools could not be organised.

Besides this educational feature, the religious and strictly missionary aspect of the work claims attention. The southern churches are still unable to sustain aggressive missionary efforts. Many counties have no place in which worship is held oftener than once a month, and in some there is no stated preaching. This need is in a measure supplied by the family visitation and personal preaching of the colporteur, by the organisation of union prayer-meetings and Sabbath-schools, and by the distribution of religious reading in every family reached.

During the year these colporteurs have performed over forty-five years of labour, held or addressed more than 4,000 religious meetings, and made 80,024 Christian family visits. More than 3,100 conversions are reported in direct or indirect connection with the seventy-eight colporteurs that have laboured in the field of the Richmond agency. Four churches have been organised by neighbouring pastors, and two church buildings have been erected where the colporteurs gathered the people for religious services under bush-arbours.

While all classes are remarkably free from scepticism, the freedmen are especially accessible, and are always ready to converse upon personal religion. They are subject to many infirmities, some of which appear even in their attempts at worship; but according to their light their conduct will compare very favourably with others similarly situated. The freed-children do their parents an important service in reading aloud in the family the Bible and religious books and tracts. In many small houses, family worship long observed is made doubly profitable by the word of God read by a child taught in some school or by the colporteur.

The system is economical—only voluntary and unpaid teachers are employed. To accomplish these results for the year, less than 25,000 dols. has been expended.

It is the best method of affording relief. It does not aim at doing the work wholly, but it puts the people in the way of helping themselves. A colporteur may labour assiduously on a given Sabbath; but a much greater power is exerted within his district through the one, two, or three hundred men and women enlisted in Christian effort, and supplied with suitable books. Self-dependence has been increased by this method; so that many communities that four years ago relied wholly upon grants of books and tracts, are now nearly or quite self-sustaining.

From these facts it cannot be doubted that union missionary colportage is a most economical and efficient agency, both educational and religious, in the great and pressing work of southern evangelisation.

MEDICAL MISSIONARY WOMEN.

BY SAMUEL GREGORY, M.D.*

CHRISTIANITY was introduced by the two great agencies of preaching the gospel and healing the sick. Its author was the Great Physician, the healer of the bodies and the souls of men. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Such is a brief record of the missionary labours of Christ himself; and when He had commissioned his apostles, "He sent them to preach the kingdom of God, and to heal the sick."

In the work of modern missions, medical agency has, to some extent, been employed; and it is receiving more and more attention from the various missionary boards. There is in Edinburgh a "Medical Missionary Society," established

* Published in Boston (U. S.) *Daily Evening Traveller.*

twenty-nine years ago, whose whole object is to educate, send out, and sustain missionary physicians in their labours in the foreign field. The society has a medical school in Edinburgh, expressly for its purpose, and a dispensary for practice ; and it is establishing medical missions at various points in Turkey, India, and China.

But notwithstanding the importance of judiciously adapting means to ends in the great work of evangelising the heathen world ; notwithstanding some hundreds of millions of women are out of the reach and out of the sight of ministers of the gospel and of medical men, no association, ecclesiastical or medical, has yet sent out a medically educated woman, though it is now over twenty years since the medical education of women commenced.

The benefits certain to result from sending out missionary doctresses are so great and so obvious, that the idea meets with the prompt and hearty approval of missionaries in the foreign field ; a little of whose testimony will here be presented.

The late Rev. Dr. Dwight, missionary of the American Board in Turkey, wrote from Constantinople, to a lady in this country, as follows :—

" But what I wish very briefly to say to you in the present communication is, that I feel quite sure that female missionary physicians, of the right stamp, would be most important auxiliaries to the missionary work in this part of the world. . . . I may be too sanguine, but it is my present belief that a well taught female physician in this place would find access to the families of all classes of the people, not excepting the Mahommedans, and she would not find time to attend to one quarter of the calls that would be made upon her professional services. If now, in connection with her medical knowledge and experience, she possessed the love of Christ, and the zeal of Christ for the maladies of the soul, how unlimited would be her opportunities for doing good ! She would gain access where the missionary never can go, and access, too, to that portion of the community which greatly influences all the rest, for even in Turkey, where woman is so degraded, she still wields a mighty influence in society ; for here, as everywhere else, it is true that those who stamp the character of the nursery stamp the character of the nation. I long to see the experiment made among us."

Seventeen years ago that deep desire was expressed, but the experiment has not yet been made. Similar tesimony is given by Rev. George Washburn, now missionary at Constantinople.

David H. Nutting, M.D., eleven years missionary physician of the American Board in Asiatic Turkey, in a public address in Boston in 1867, spoke as follows :—

" For some time past my attention has been turned to the importance of educating and sending forth female medical missionaries. The more I look back upon my experience in Turkey, the more I reflect upon the customs of society and the state of the females of that land, the more I am persuaded that in no other way can so much be done for their elevation and enlightenment as by sending out among them well-educated, devotedly pious female physicians."

Rev. Horace S. Taylor, missionary in India, when in this country in 1867, remarked in a letter to the writer :—" An experience of twenty years in India induces me to say that female physicians there would be pre-eminently useful."

Medical schools have been opened at various points by missionary physicians, to educate native young men ; but, in order to benefit the female portion of society in Eastern lands, there is need of medical schools for women, with female instructors ; of which fact the following is an illustration : Rev. Dr. Spaulding and wife, missionaries from Ceylon, being in Boston in 1867, the writer had a conversation with them upon this subject ; and Mrs. Spaulding, in the way of illustrating the need of female physicians there, said the women would come for the missionaries' wives to go and minister to them in their sicknesses and distress, and she had tried to prevail upon them to employ the native physicians, educated in Dr. Green's missionary medical school ; but they would not : they would die first.

The employment of male physicians for female patients is attended with great embarrassment, and, of course, with correspondingly small success. Miss Brittan, a missionary of the Woman's Union Missionary Society, of New York, communicates the following incidents from Calcutta :—

" Beautiful Star's mother-in-law is ill with a fever. I asked if she had a physician. 'Yes,' was the answer, 'one educated at the Medical College.' On asking if the doctor might see his female patients : 'Oh, no,' she replied, 'a curtain is suspended in front of the bed, and through a hole she puts out her hand for him to feel her pulse, and through another she puts her tongue. The doctor asks questions of a female servant, who repeats them to her mistress, and the answers are delivered in the same way.'"

Again, in speaking of a Hindoo Prince, the

Maharajah of Jeypore, Miss Brittan says: "Some time ago a medical missionary was passing through the Rajah's territory, when his wife, the Ranee, was very ill. The Rajah besought Dr. Valentine to prescribe for her, although only her tongue and hand were thrust through a slit in the bed curtain. Even though her life should depend on it, he could not have been permitted to see her."

When the Chinese ambassadors were in Boston, last season, the writer, through the interpreter, Teh, had an interview with the physician of the embassy, Dr. Tso. The doctor stated that the practice of the obstetric art in China was wholly in the hands of women. This statement agrees with other testimony. For example, Dr. William Lockhart, an English missionary physician in China, after twenty years of experience and observation there, in speaking of this department of the profession, says, "This practice is in China left entirely to women." The same is true of India and the Turkish empire. Teh remarked that when the Emperor's wives were attended, in case of sickness, the doctor was not allowed to see or touch the patient; but a string was tied around her wrist, and passed through a window into another room, where the physician sat, and ascertained the state of the pulse by holding the string between his thumb and finger. The conversation of course was carried on through a third party. Among the common people, he said, the doctor could feel the woman's pulse and see her tongue. In reply to the question as to sending out educated female physicians, to teach their women the medical art, and to practise, the doctor expressed his approval of the idea, without qualification. The interpreter, for himself, said it would be a very good plan, and it would receive encouragement from the government officials. The other interpreter, Fung, coming into the room at that moment, and having the proposition stated to him, pronounced it good, very good. In an interview with the chief ambassador, Mr. Burlingame, he expressed his decided approval of the plan of sending out a medically educated lady to Pekin, and his readiness to do what he could to insure the success of her mission. There is every reason to believe that thoroughly educated and skilful lady physicians would be very popular personages among all classes, and especially in the higher grades of society; and that they would be gladly welcomed to the Sultan's harem, the Hindoo zenana, and the imperial palace at Pekin.

But the most important work of all for the medical missionary woman would be to teach the native female practitioners, in schools, dispensaries, and hospitals, that would be opened in the chief cities for the purpose—a work which, of course, none but female teachers would be allowed to do. Such institutions would be aided and encouraged by people of high caste and low, as anything that relieves physical suffering, and saves life, is readily appreciated. Those who should go out from these training establishments, instructed in the healing art, and in the principles of Christianity, would scatter abroad, and in turn become teachers of other women; and thus this educational agency would relieve a vast amount of human suffering, and constitute a most effectual and expansive method of carrying out the divine command, to heal the sick and disseminate gospel truth.

From the foregoing facts and testimony it is evident that women physicians must be most important auxiliaries to the missionary force in the foreign field. So clear is the case, that the difficulty now is not a want of readiness on the part of missionary boards to send out such women, but the want of the women to send. The American Board made some efforts in this direction a year ago, but are still in want of a candidate to receive their first commission. The 300 graduated doctresses in the country are a very insufficient supply for the home demand; and the social and pecuniary inducements to remain at home are very strong. It is, therefore, necessary that the promoters of missions, and especially the women's missionary societies of the different denominations, should search out the right candidates, and help them, by encouraging words and pecuniary aid, to obtain a medical education, with a view to the missionary work.

There are now medical colleges for women, affording ample facilities for such preparation; and the one in Boston (with which the writer is connected, as secretary) has, moreover, scholarship funds, by means of which students, without regard to their present place of residence, or future field of labour, can have free tuition. And, while a suitable number of missionary women should go through the full three years' course, and take their medical degrees, it would be well for all who are to go out, whether the wives of missionaries or single women, to attend a term of medical lectures in some college. The scholarship aid alluded to is available to such, as well as to those who intend to graduate; and, of course, it is free alike to the missionary students of all the religious denominations.

VERNACULAR EDUCATION IN INDIA.*

A most cheering feature of the year, and one which certainly ought not to be passed over in a report of this society, is the increasing interest displayed by government in the question of Vernacular Education.

A few months ago the Calcutta Missionary Conference put forth a statement of its views and feelings on the subject at large. The following extracts are well worthy of note as an expression of opinion on the part of those who, from their position and experience, are qualified to speak with authority :—

"The need is most urgent. The great mass of the people in Bengal is sunk in a condition of almost brutish ignorance. The proportion of the population receiving education in all government and aided schools is only 1 in 328. It is true there are indigenous native schools ; and at first sight the existence and number of these might seem a fact of no small importance. But probably, when they are taken into account, it will be found that not more than half a million of children are receiving any kind of instruction, out of a population of fully 40,000,000. It cannot be safely calculated that more than 4 per cent. of the population can read with any intelligence.

"But the *quality* of the indigenous education requires to be taken into serious consideration. In the village school the chief thing taught is elementary arithmetic ; and this, of course, is so far good. Next in importance are the *Slokas of Chánakya*, which seldom inculcate anything higher than worldly prudence, degenerating often into mere selfishness, and sometimes even impurity. The discipline is, for the most part, exceedingly harsh ; and the village school is an object of terror to the pupils. All things considered, the mental training given in these schools is next to nothing ; and their moral influence must be often evil rather than good.

"This deplorable destitution of mental and moral training has an important relation to crime. So long ago as 1809 the matter was thus referred to by Mr. Dowdson, Secretary to the Bengal Government, in a report on the Police :—'I am sensible that a great deal must be done to eradicate the *seeds* of these crimes. The real source of the evil lies in the corrupt morals of the people. Under these circumstances, the best laws can only have a partial operation. If we would apply a lasting remedy to the evil, we must adopt means of instruction for the different classes of the community.'—(Fifth Report on East Indian Affairs, Appendix, 12.) Sir Frederick Halliday, when Lieutenant-Governor of Bengal, in a Minute on Police and Criminal Justice, used the following true and weighty words :—'While the mass of people remain in their present state of ignorance and debasement, all laws and all systems must be comparatively useless and vain. Above all things that can be done by us for this people is their gradual intellectual and moral advancement through the slow but certain means of a widely-spread popular system of Vernacular Education.'

"A desire for elementary instruction has long characterised certain classes of the people. The existence of about 33,000 indigenous schools, miserable as they are, is an evidence of this. Another evidence of the same thing is the successful commencement of night schools for the working classes in some of the country districts.

"At the same time it would be unreasonable to expect that even the best contrived system of education will speedily call forth a very large attendance of the masses. The rush of the higher and middle classes to English is dependent mainly on the belief that English is 'the language of good appointments.' The attendance, especially of the agricultural population, may perhaps be partial and irregular, until they gradually see some tangible benefits resulting from the elementary schools. But education should be put within the reach of all, and the desire for it will grow.

"There is an impression in some quarters that education naturally and easily descends—'filters downward,' as it has been expressed, from the higher to the lower classes. But all history proves that there may long exist a cultured class in juxtaposition with an illiterate or even barbarous class. It is vain to hope for the illumination of the masses in Bengal unless special efforts are made on their behalf. If even in some parts of England, notwithstanding her ancient system

* From the Report of the Christian Vernacular Education Society for India, 1869.

of universities, colleges, and schools, education has not yet 'filtered downwards to the masses,' what can be expected in India, with its stupendous system of caste partitioning off society into *strata* that never intermingle?

"The progress that has been made in other parts of India in the extension of popular education is a strong argument for similar efforts in Bengal. Even-handed justice must be shown to all. Why should not the poor ryot of Bengal fully share in the benefits of that education which is being extended to the other portions of the empire? Relief should especially be granted to the peasantry here, inasmuch as their condition is one of more abject degradation than exists elsewhere in India, while the province they inhabit is the richest source of revenue to government.

"It is an important fact regarding the present educational system, that a very large proportion of the funds devoted to its support is drawn from the imperial revenues, to which the Bengal ryot contributes his share. With what show of justice can government withhold the *necessaries* of intellectual life from the many, while it compels them to contribute to the intellectual *luxuries* of the few?"

Most true is the above declaration that it is vain to expect education in India to "filter downwards." Nothing is more painful to a thoughtful observer than to notice the total alienation which exists between the educated and uneducated portions of the population. By the *educated* we mean those who have received an *English* education. However it may be accounted for, it is an undoubted fact that there is far more sympathy between the masses and the old Pundit class, who know nothing of English, than between them and the English-speaking native community. In the former case there are certain elements of cohesion and oneness, which appear to be disintegrated by the influence of an English training. A new language and a foreign literature give birth to new ideas and tastes with which the uneducated have nothing in common. The Pundits and the people are one in *religion;* the great body of the English-speaking natives are practically *without a religion.* They disbelieve Hinduism—they reject a purer faith. An education in their case often breeds merely theological infidelity and social misanthropy. The educated class will talk and write as they know philanthropists are wont to do; but secular education too often is all *hollow.* They really care not for the masses, nor will they put forth one spontaneous effort for their elevation.

MEDICAL MISSIONS.—NAZARETH.

We bespeak the particular attention of our readers to the following letter from Mrs. Vartan, of Nazareth.

Two very competent and trustworthy ministers, the Rev. Dr. W. Lindsay Alexander and Dr. Andrew Thomson of Edinburgh, have recently returned from a tour in the Holy Land, and unite in giving a most favourable report concerning the Medical Mission at Nazareth. The latter gentleman enjoyed ample opportunities for personal intercourse with Mr. Vartan, both in his own residence and during an excursion to Carmel, in which they had ridden side by side for many miles. He regards him as a judicious Christian man, placed in a position of peculiar usefulness, embracing not merely Nazareth, but a large circuit of country.

The small hospital, referred to in Mr. V.'s letter, is a model of cleanliness and comfort; and Dr. Thomson was struck by the affectionate and respectful look with which the patients evidently regarded their medical attendant. Without wishing to express a strong opinion on the subject, he thinks it desirable that Mr. Vartan should obtain, if possible, a building of his own. It would have the effect of impressing the native mind with an idea of stability and permanency, besides being in the end probably more economical. Of course great care and caution would be necessary, in having the right of property thoroughly secured. The present building, for which a rent of £40 per annum is paid, is somewhat confined. In front it looks to the street; on either side it is hemmed in by houses; *immediately behind* there is *the traditional mount of precipitation.*

Before submitting the letter of Mrs. Vartan, it may be mentioned, that her husband is of opinion,

that, having the offer of a convenient site free of expense, a building in every respect proper and suitable for the Medical Mission may be erected and put in working order for one thousand pounds. It will contain sixteen large rooms, each with a measurement of about twenty feet square ; in two storeys, eight rooms above and eight below. It will be enclosed within a large area of ground, and in a most commanding situation, very conspicuous to travellers and easily accessible to them.

These preliminary statements may, with the blessing of God, touch the hearts of some readers and lead them to assist in this interesting work at Nazareth, if not by personal activity, at least by giving of their means, as the Lord hath prospered them. If one hundred and twenty pounds could be obtained at once, for the rent of the present premises during the period of three years, the idea of building a new Institution might be delayed. But of course, a special fund for that purpose would be still more desirable. In the meantime, the Secretary of the Society has sent a box of medicines to supply the immediate want mentioned by Mrs. Vartan.

"*Nazareth, 2nd July, 1869.*

"My dear Mrs. B.,—My husband is pretty busy just now, although this is not considered the most unhealthy season of the year ; yet there is a good deal of fever, and for some weeks back measles has been very prevalent, and I am sorry to add, in many cases fatal. The people generally have a prejudice against giving any medicine for measles, and many absurd and disgusting remedies are had recourse to, generally however ending by an urgent appeal to the doctor, at the very last extremity.

"The weather also has been lately intensely hot. We had six or seven days of easterly wind, during which the thermometer rose in the shade, for two or three days, to 108°. The wind seemed to blow like a breath from a hothouse door, and day and night were alike. Sleep was next to impossible. As there was no dew at night, on which the crops here greatly depend, things have suffered much. The grapes are being plucked off the vines like dry shrivelled-up raisins, of course spoiled. The cotton and some other things have also suffered. But we are thankful this did not last very long, and just now it is much cooler.

"Our little hospital is at present full of patients ; indeed, many are often sent away from inability to receive them. It is becoming well known and appreciated in the surrounding country, almost all the patients being from a distance. Not many can read, but all who can are encouraged to make some attempt to learn, and we have some Arabic primers and Bibles, as also large type texts on pasteboard hung round the room for their use. Many of the cases are surgical ones, and we are often hard put to to supply rags, bandages, &c. Should you hear of boxes coming to us, perhaps you would kindly remember us in this respect, and if any kind friends have old sheets or clothes suitable for this purpose, they will be most thankfully received.

"Another thing I would fain take the liberty of begging you to remind Mr. B. of. My husband has hardly any medicine, nor has he received any at all from the Edinburgh Society. He has several times got some from Beyrout himself, but medicines there are very dear and not good. At present there are in the hospital four patients who have undergone serious operations ; two for stone, one for cancer, and one an amputation of the leg. The last, a boy of about fourteen, came in a fearful state, his leg dreadfully ulcerated, and his whole body so emaciated that we all concluded that he had come only to die. His leg did well as far as the amputation was concerned, and he has become, comparatively speaking, fat. However, the ulceration has again broken out ; and the doctor fears a second operation will be necessary. Now the point of all this is, he took up his bottle of chloroform this morning, and looking at the few drops it contained, just said, 'I fear this will never be enough for that poor boy. What am I to do?' Of course, neither hospital nor dispensary can go on without medicines ; and I suppose a society generally undertakes to provide them, because a considerable quantity is required. He has often thought of sending home some money for the purchase of medicine, which would be much better than getting it from Beyrout. When he has sent to the latter place, it has been in cases of emergency, when it was required as quickly as it could be procured. And perhaps the society may think that, as he is in the receipt of a little extra money from the Church Missionary Society, from travellers, &c., he might do this ; but then, if he has extra money, he has also much more extra expense. He keeps up six beds always full, and very often some wretched creature comes from a distance, who cannot be sent away, and must be accommodated anywhere, till a vacancy occurs ; so that sometimes there are seven or eight receiving food and care. This may be more than he is instructed to do, but I venture to say,

any one at home would do just the same. In these circumstances, it would be simply cruelty to send them away. Well, for these six, we have only from Dr. Burns Thomson the promise of £24 a year, which is far from adequate. Indeed, £10 is the least for which a patient can be kept. Then he has nothing towards the dispenser and towards the hospital services, rent, washing, &c., which is considerable. So that at present, he cannot afford to pay for medicines. I do not mention this grumblingly, and I hope you will not think that we do not believe our friends do all they can, but only that you may know how matters stand.

"Another thing I must mention, as I am making requests, although the doctor wrote fully to Mr. B. on the subject some time ago. It is about our house.

"The house we are in is suitable for us, perhaps the most suitable one in the town ; but we have only *two months more* of our two years' lease ; and the landlords are making some difficulty about giving it to us again, without an increase of rent, which we do not think it is worth, or our giving them two or three years' rent in advance. If we remove to another house, we must also do this, as it is the custom to pay at once, either for the full term of years for which the house is taken, or for the half. Now the doctor would like if the society could give him some guarantee of carrying on the mission here, that he may know for how many years he may engage a house.

"I don't know if it would be practicable for the society to advance, say three years' rent of this present house, £120, and pay itself back in three years' time from our salary. This would be a great help ; for of course, though we do not ask anything towards the yearly rent, you must know it is impossible for us to pay £120 at once.

"I know that there is a great call at present for *the home premises*. You may think perhaps, that a smaller and less expansive house might do for us, but then the hospital and dispensary is included, and should we agree with this house, after the nurse leaves us, we will have an extra room, which, with a little difference of arrangement, will allow us to have, what we have long wanted, two hospital rooms, one for men and a smaller one for women.

"I have made a small beginning of a sort of mothers' meeting here. Some of the other ladies have had it before, and now I have taken it up. A few women come to me once a week ; bring work, or I give them some. Then they sew a little, after which the doctor comes and explains a verse which I write out for them, and some one, either in their own homes or here, teaches it to them before next day. A blind girl came to-day for the first time. She was quite disappointed to have only one verse to learn. 'Oh,' she said, 'in a week I can learn a great deal more than that ; my brother can read and he will teach me.' So I told her she could never be at a loss, as the verse was taken from the Testament, and her brother could teach her as many as she could learn from that.

"The doctor joins with me in very kind remembrances to yourself and Mr. B.

"Ever believe me,

"Yours very sincercely,

"Mary A. Vartan."

Contributions to *this* and other objects of the Medical Missionary Society will be received in Edinburgh, by the Commercial Bank and by Dr. Omond, the Treasurer, 43, Charlotte Square ; in London, by Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W., and by Mr. S. W. Partridge, 9, Paternoster Row ; in Malvern, by Dr. Dalzell, Seaforth.

THE JEWS IN JERUSALEM.

A correspondent of the *Church Times* gives in a recent number the following affecting account of the condition of the Jews in the ancient capital of their nation :—

"They number about 8,000, and are divided into—1st, the Sephardim, or Spanish Jews, who are said to be descendants of exiles from Spain, who arrived in the days of Ferdinand and Isabella ; 2nd, the Askenazim, or Jews of Polish and German origin, sub-divided into various sects —such as Perushin or Pharisees, Rhasidim or Pious—who are very enthusiastic and fanatical. They are almost all settlers from Europe, the old indigenous people seeming to have become lost.

They live on the alms of European societies, who sometimes in mistaken zeal send poor Jews to their ancient land, and support them by subscriptions. Some come of their own accord, from a desire to be buried in the Valley of Jehoshaphat —now almost paved over with Hebrew tombstones—where Jewish tradition says the Resurrection and Judgment will take place. The consequence of this artificial colonisation—if I may use such an expression—is, that the Jewish inhabitants of the Holy City are a degraded set of idle paupers. The funds sent from Europe are much abused by the rabbis, who keep the lion's share for themselves, and the poorer people are content to live on a miserable dole rather than labour for their bread. Schemes have been tried to encourage them to cultivate the soil by obtaining grants of land for them; but the idleness of the Jews themselves has hitherto frustrated this praiseworthy attempt. Sir Moses Montefiore was instrumental in building for them schools and houses, and a mill outside the city, near Birket-es-Sultan, or Lower Pool of Gihon; but his charitable efforts have been apparently wasted on so ungrateful and lazy a people. Their outward appearance is not prepossessing. They are generally pale, haggard, and thin. Most of them have fair hair, which they wear in two long twisted curls hanging down over their ears. The poorer people are dressed in long garments of striped stuff, with black felt hats on their heads. The rabbis wear loose black robes and a large cap of fur.

"A very striking sight is the wailing of the Jews at the Temple wall, which any traveller may witness on a Friday afternoon about four or five o'clock. There is a narrow passage along the west side of the Temple area, between what are known as Robinson's and Wilson's Arches. The wall rises to a considerable height, and the lower part is formed of very large stones, which are supposed to be remains of the Temple. They are much ruined, and the grass and herbage grow in the shattered crevices of the once neatly-joined masonry. In these crevices the Jews place little scrolls of parchment, on which are written prayers to the Messiah to come and deliver them. This superstition is not unlike what I have heard concerning the 'Virgin's letter-box' on the continent. Before this wall I saw gathered a throng of Jews. Most of them were women, who wore long mourning veils of linen over their heads. Some were close to the wall, kissing the sacred stones and watering them with their tears. Others were seated on the ground, reading passages of Scripture to one another—from the Lamentations of Jeremiah and penitential Psalms, as we were informed. There were old women almost ready for the grave; and young girls, whose bright eyes and coloured robes peeped out from beneath their long white veils. All seemed to be absorbed in deep and genuine grief. At one end was a party of rabbis rocking themselves backwards and forwards in almost frantic grief, reciting in a wild chant psalms and passages of Holy Scripture, which were responded to by several boys in a sort of chorus. There must have been about two or three hundred gathered there; but many kept going away, and others took their places. Some Franciscan monks came by, and stood gazing on the Jews. They are regarded, I was told, with keen dislike by the Hebrews. It was a sad and striking scene. Their sorrow was, to all appearance, a genuine one; but it was not 'after a godly sort.'

"There seems to be no sign of repentance among the Jewish people as a nation; and until that take place, any hopes of their restoration as a distinct people seem groundless. To send a poor Jew from Europe to Palestine in the present state of things is the reverse of kindness. If he is poor and degraded in Europe, he will become far worse when he has been a little time out in Jerusalem."

Praying and Working.—I like that saying of Martin Luther, when he says, "I have so much business to do to-day, that I shall not be able to get through it with less than three hours' prayer." Now, most people would say, "I have so much business to do to-day, that I have only three minutes for prayer; I cannot afford the time." But Luther thought that the more he had to do, the more he must pray, or else he could not get through it. That is a blessed kind of logic: may we understand it! "Praying and provender hinder no man's journey." If we have to stop and pray, it is no more hindrance than when the rider has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that, it may be that ere long he would come to a stop of a far more serious kind. —*C. H. Spurgeon.*

INTELLIGENCE.

England.

(From our own Correspondent.)

The Irish Church Bill has become an Act of Parliament, after various concessions had been made to the church. Parliament has been prorogued, and the excitement of the session is over.

Before the end of the session, the Bishops' Resignation Bill, which had been delayed in the Lords, was pushed through the House of Commons. This bill provides that a bishop on resigning shall retain £2,000 a year, or one-third of the income, if that be a larger sum—to be paid by his successor out of the revenue of the see. It is a question whether any of the prelates will take advantage of this Act, which is limited in its duration to two years. The two most pressing cases are those of Exeter and Winchester. There are three other bishoprics, of which the incumbents are notoriously incapacitated from sickness or age. The probability is that at the end of the two years a more stringent Act, compelling resignation in certain circumstances, may be passed.

The Bishop of Salisbury (Dr. Hamilton), well known by his Tractarian sympathies, is dead. He was a man held in highest respect in his private capacity. He began his ministerial work as a strong Evangelical, but came under the influence of the Oxford movement thirty years ago. He is succeeded by Dr. Moberly, who was long Head-master of Winchester school, and whose University career was most distinguished. He is, says the *Times*, understood to be "a sound but moderate High Churchman, and one who is free from ritualistic tendencies."

The Archbishop of York, in proceeding with the prosecution of the Rev. C. Voysey, has inhibited him from preaching during the proceedings. The most important feature in this case is the statement of the Dean of Westminster in subscribing to the fund for the defence. Considering that Mr. Voysey assails the doctrine of the Trinity, the Resurrection, and almost every doctrine of Christianity, the following statement of Dean Stanley is not without its significance :—"1. The questions which Mr. Voysey has stirred are such as agitate the minds both of clergy and laity in an unusual degree at the present time. They admit of every conceivable shape in their mode of exposition and solution. Persons of high rank in the church are known to have entertained them, and at times given them utterance without drawing upon themselves legal prosecution, or even considerable blame. Under these circumstances, an attempt at an abrupt suppression of their agitation in a single instance appears to me the least desirable conclusion that could be arrived at. 2. These questions are agitated not only in the Church of England, but, more or less, in all the churches of Europe. On some of the most important of them latitude of thought and expression, at least in theory, is still left in the Roman Catholic and Eastern Churches, is openly allowed in many Protestant Churches, and has only been authoritatively restrained in some narrow and limited communities. It would be a deplorable issue if such a restraint were to be enforced by the Church of England, first among the historical churches of Christendom. 3. In principle, the latitude demanded has been conceded by recent judgments, as is confessed by those who regard these judgments with alarm. All that could be effected by an adverse decision in this instance would be a limitation in point of detail, which would leave a sense of personal hardship without furnishing any guide for future action."

The meeting of the Wesleyan Conference has taken place at Hull. As usual, the Committee met previously. They began their meetings on Monday, July 26th. The first was the General Education Committee. It reported, in regard to day-schools, that 16 had been added in the year, and that they now numbered 698. The number on the roll had increased by nearly 9,000, and the average attendance by about 5,000. The Normal School in Westminster is growing every year in importance under the admirable superintendence of Dr. J. H. Rigg, well known as a writer of great vigour. There are 5,328 Sabbath-schools, above 100,000 teachers and officers, and above 600,000 scholars. At the meeting of the Chapel Committee on the same afternoon, at which it was stated that, during the last fifteen years nearly three-quarters of a million had been expended on chapel-building, debt extinction, &c., an interesting

discussion took place on the method of accommodating the poor in chapels. A fear was expressed by one of the speakers that in the modern developments of chapel-building there was a tendency to forget the just claims of the poor. In many of the new chapels there were not the number of free sittings that there ought to be. The setting apart of distinct portions for the poor was also felt to be an evil. If the notion obtained that chapels were to be sources of income, and nothing else, there would be an irresistible tentency to develop the pew system too largely. The poor, it was urged, should have as good places as any others. Mr. Arthur, in speaking on this subject said that, while he should deprecate any agitation against pew-rents, or any movement of a hasty kind in that direction, he should be most thankful to hail any movement whereby they might open, as an experiment, a few chapels without a penny of debt, and without a penny of rent for a pew, but with an offering at every service.

The subject of open-air preaching occupied a prominent place in the third committee, on the Home Mission and Contingent Fund. Mr. Prest, who is identified with the Home Mission work, thought they would never pervade London and other large populations by building chapels, and by placing men in them, no matter how efficient they might be. There were great masses of people who wanted to be lifted up to come to chapel at all, and he should like to see a great revival of out-door preaching or out-door talking. He recommended the taking of a certain number of houses, and throwing the basement into as large a room as they could make. He thought such places might be used by local preachers and by young men under good superintendence. He advised also the holding of a number of smaller prayer-meetings in the houses of the people. These prayer-meetings used in former times to be centres of life to many a community. It was also urged by others that evangelists should be more employed from among the working classes.

Various other committees met. The Conference was opened on Thursday, the 29th of July, when the Rev. Dr. Jobson was elected President. The following is a portion of his address :—

"He held it honourable and healthy that Methodism gathered its members from all classes. It had no fixed political creed, and no political partisanship. No man on such subjects had a right to speak as representative of the Conference. This was not, as some thought, their weakness, but their strength. No man was a worse Methodist because of his political views. There were some principles they should firmly hold. He would not wish to increase or double the members of of the church at the hazard of losing spiritual purity or weakening the bonds of Christian fellowship. He did not want to be connected with a large and ungodly church. They must also continue to remain simple, plain, evangelical preachers of the gospel—preachers, not readers—not reciters, but publishers, heralds of Christ. He did not object to every read sermon. There were times when good service might be rendered by a service read, but the strength and glory of Methodist preachers would depart when they became readers only. Let them not be ashamed of the old title 'Methodist preacher.' There was no higher position on earth than that of a preacher of Christ's gospel. Again, let whatever come, they would remain firm Protestants. With all evangelical churches they were one, but they could have no alliance with the Man of Sin. Men might level up or level down—they might propose concurrent or indiscriminate endowment ; men who sat in high places, and were bound by oath to drive damnable heresy from the land might, Judas-like, betray the truth for pieces of silver. But they had no alternative. They would be loyal to Christ, loyal to the Book, loyal to truth, and loyal to the Queen, ready not merely to give up glebes and houses, but life itself, rather than the truth. He said they would continue to spread religion among the masses of the towns, and at the same time would not neglect the villages. He hoped that they would do as the old Methodist preachers—proclaim the truth in the highways."

The Esther Lyons case has been again before the public. The father prosecuted Mr. and Mrs. Thomas for the abduction of his daughter. The inveterate hatred of the Jews to Christ and Christianity came out in the trial most remarkably. Damages were given of £50. It has been resolved to appeal the case. The policy of Mr. and Mrs. Thomas, though well intentioned, was not wise, nor in some respects at all defensible.

Scotland.

(From our own Correspondent.)

The Scottish Education Bill, and its sudden rejection by the House of Lords at the last mo-

ment, has excited some interest in Scotland. The measure had undergone so many changes that few could understand it; and people were rather relieved than otherwise when it was finally defeated. The desire is strong in Scotland for a national system, in which biblical instruction will be insured; but it is felt that it is better to wait for a consistent and comprehensive system, in which all schools shall be placed on the same footing.

The United Presbyterian Church has resolved to send ten additional missionaries abroad—two to Jamaica, two to Old Calabar, five to India, and one to China. They make an appeal to the students, preachers, and younger ministers. The following is a portion of the earnest and most gratifying appeal put forth in the *Missionary Record* of the church:—"Our missions have reached a very important and even solemn juncture. Till within a few years, our demand for men has called forth an agency somewhat commensurate with our financial resources; but of late we have failed to find an adaquate supply. Not only have the advancing age of some of our agents, and the death of others, created a call for new labourers; but the expansion of our missions, and of our pecuniary means, has very largely augmented the demand. We are now in a position to say to a dozen, almost to a score of additional candidates, able and willing to consecrate themselves to missionary service, 'Come, for all things are ready.' The church has been offering the prayer, 'Thy kingdom come,' which could not be answered without increasing both our opportunities and obligations. The heathen themselves seem, in every new communication from the foreign field, to be more articulately pressing us to come; and the call has thus been more affectingly addressed from the throne of heaven: 'Go ye into all the world, and preach the gospel to every creature.' In these impressive circumstances our mission treasury has been becoming not only full but overflowing."

It has also been resolved to reorganise the Jewish Mission. One Jewish missionary has been accepted, whose field of labour is to be in Spain. He is the son of a quondam Jewish rabbi, who was, however, a Christian minister at the time of his son's birth.

At the Commission of the Free Church, Dr. Buchanan, the Convener of the Sustentation Fund Committee, who had been absent in Norway at the time of the debates in the House of Lords, noticed at some length the statements made derogatory to the church. He showed clearly that, though it had not overtaken nearly as much as it desired to do, it had yet done greatly more both to raise the status of the ministry, and to extend religious ordinances to neglected parts of the country than the Established Church (even when all were united) before the disruption. He noticed that while in Glasgow there were formerly only seventeen or eighteen places of worship connected with the Establishment, and while they had found it impossible to get the government to give £10,000 a year for all Scotland to assist in overtaking the neglected masses, 130 places of worship had been built, and their ministers supported by voluntary effort, within the last thirty years. He noticed also how miserably the government had provided in Norway, where he had recently been, for the increase of population. The speech clearly proved that churches had nothing to fear from being left to their own resources.

It is reported that negotiations had been going on in Edinburgh, between the city members on one side and the Rev. Dr. Stevenson, as representing the ministers, on the other, for abolishing the present mode of supporting the clergy. The basis suggested was that of life commutations. These negotiations proceeded some length, but were suddenly broken off. This at least is the *on dit*.

France.

(*From our own Correspondent.*)

THE most remarkable Protestant incident during the month has been the visit of Tsekéle, the son of Moschesch, chief of the Bassutos, and the public meeting in the Oratoire, in which he thanked French Christians for sending missionaries to civilise his country. He met there the three first missionaries who worked in Lessuto, Messrs. Cazalis, Arbousset, and Daumas; the latter had accompanied him to England with Mr. Buchanan, to plead the cause of the people. In order to hasten the close of the war in Africa by satisfying the Boers, a large extent of territory, with six of the French missionary stations, were ceded to them by the Governor of the Cape. This threatens to be the ruin of the nation, which is too populous for the land reserved to them, and Lord Granville has postponed the ratification of the treaty with the Boers until he has investigated the matter. The interesting meeting and various visits

among Paris Protestants of the Bassuto prince, bids fair to revive interest in the missions.

We hear from Madagascar that a untoward incident occurred at the consecration of a Roman Catholic place of worship. A throne had been prepared for the queen, a national hymn composed and set to music, and the chapel was splendidly decorated within and without. She was persuaded to go to the door, where the priests and the French commissioner invited her in ; she entered and received the dollar due to the sovereign upon every newly-erected building. She turned to leave, when the commissioner took her by the arm, begging her to occupy the seat prepared for her. The prime minister said, "that the queen had come merely to accept the *hasina;*" to which the French representative replied, "I see that there is no affection, *but hatred to France!*" The minister retorted, "In the treaty there is nothing which obliges the queen to pray with you!" The point in all this is that France is thus made to appear *one with Popery.*

The income for 1868 of the Society for the Propagation of the Faith, was 5,308,867 frs., an increase of 158,948 frs. over 1867. It represents about half of what the Roman Catholic Church expends upon missions, viz. 10 millions of francs; whereas the various Protestant missions show an aggregate of about 25 millions of francs a year. The Romanists are doing their utmost to keep together the shreds of their tattered garment, which the nations are casting off piecemeal. It is the thought of some that a change will shortly come over Rome (perhaps after the present pontificate), in which a new woven garment will be found to suit the nations, and control them more stringently, because voluntarily, than ever the old popes did. The thought indefinitely floats in the brains of philosophers, finds vent in the press, and starts up now and then in most unexpected quarters. Lately we heard it expressed in startling pointedness, and with names and almost dates, by an old man wholly illiterate, and who propagates his ideas while travelling to sell his gingerbread. "Beware of the priests! If you do not behave yourselves, you will have down upon you the red republic from end to end of Europe! Only let *him who is cardinal* become *Pope*, and the two cousins will suck the riches and the blood of Europe as men have never done yet! *You* stagger me with your preaching and diffusion of little books," he cried to Evangelists whom he met at a fair, "*you* come across all my ideas; I did not foresee *your* work. I only foresaw the priests and infidelity running riot and crying havoc. But, alas! you have come twenty years too late, too late, too late! Yet go on; quit you like men! Never mind the scorn! Your ideas *ought* to penetrate—*must* penetrate some. Why did you not begin this twenty years ago?" This man is styled "the Patriarch," because of the remarkable accuracy of his past political predictions; he is not religious, has never heard the Bible read and has not an idea of prophecy. His astonishment on hearing certain chapters was unbounded.

The Jesuits have doubled in avowed numbers since 1844; they are now stated to be 8,584. Ultramontanism is ever the same calumniator of Protestants. Lately at the opening of a Protestant church for the first time in Annecy (Savoie), a poetical effusion was disseminated among the ignorant, deploring, in lines of horror, that two infamous houses had been instituted in Annecy—one of ill-fame, and the other of Protestantism! Of course the thing was overdone, and many Catholics who attended the opening, and witnessed the ordination of a young pastor, went away seriously struck with the simple piety of the whole. We believe that one sermon of Father Hyacinthe, while it sows seeds of truth, does more for Roman Catholicism than a hundred of such efforts. "Jesus never had a harsh word," said he in the Madeleine, "for the heathen, the schismatic, or the heinous sinner; see his dealings with the Canaanitish mother, the woman of Samaria, and the woman in Simon's house; He reserved his severity for the greatest enemy of God and man upon earth, *hypocritical fanaticism.* In *his* time the very church was formed of such sectaries, endeavouring (so to speak) to imprison God, and depriving man of his liberty, crushing, revolting, destroying him!" He was bold enough to express his hope that the Council would effect, "not the substitution of one church for another, but the union of Christians, like Ezekiel's stick of wood, Joseph and Judah becoming one in his hands!" Parties are ever at variance in the Church of Rome respecting the Council,—some calling for the crowning of the edifice of Papal absolutism, others calling for abolition of the *Index* and rescinding of the *Syllabus.* But the Roman Pontiff approves the former. Some place the Pope above all Council, some say that in Council he is lifted above himself, others regard the Council as his equal. Official attendance is not expected to be numerous, however.

The cry against our Protestant journals of being

full of irritating polemics, and the falling-off of subscribers, has, we hope, reached its height, and better articles are appearing here and there. There is room for a stirring weekly or monthly, addressed to Christians, giving Gospel articles, and such as would build up faith and practice—and a call arising for it too, but none come forward to attempt it as yet. In journalism, as in other things, may it not be said, with honourable exceptions, "all seek their own (party interest), not the things which are Jesus Christ's?" A better spirit, however, is manifesting itself. It is somewhat refreshing to read papers like the following, telling of the efforts, amid a Roman Catholic population proof against all controversial attempts, of an humble Bible-woman. "It was during the heat of the day; the *café* was full. Countrymen with their elbows on the tables drank and conversed, while others read the papers. A woman enters. '*Bon jour, Messieurs*, I think you can all read? Here are some good little books.' 'What are they?' is asked from all sides. 'The Word of God. I only give to those who wish for it.' (Respectfully), 'We are all Catholics, and willing to read the Word of God;' and each one eagerly takes a tract or a Scripture portion. 'Take those books,' says a man just come in, 'I have read them; they are excellent.' 'And what religion are you of?' asked some one. 'Of the religion of Jesus Christ. And you?' 'I won't tell you.' The woman, leaning on the back of a chair, speaks of Jesus and of his love to sinners, first to one tablefull, and then to another. She is listened to with a degree of surprise, but with attention. The landlord, charmed with the presents made to his customers, manifests great goodwill; and when the courageous handmaid of the Lord takes leave of her hearers she sees the journals laid down and each one reading a little book.

"Another scene. On a market-place four *diligences* are about to start. Wearied peasant women are already seated, or arranging their parcels, or eating oranges. A woman appears on the step. 'Would you like some books?' she asks; 'they treat only of the Word of God. It is the story of our Lord Jesus Christ dying on the cross for our sins.' The name of Jesus makes them all attentive; they listen respectfully, for his blessed name is reverenced by them. The guard comes up. 'Give me some; I will distribute them. In the villages we pass through they think them fine reading.' A little crowd is formed, and every hand extended. Two boys come up, seize a tract, and tear it up. 'What do you do that for?' cry the people; 'you have no notion of these good things. These books speak of God alone.' (Two men draw from their pockets tracts almost worn out), '*We* do not treat our books so; we have read them daily for a fortnight.' Fifty people have now collected; the two boys, confounded, are silent; and the woman, with equal gentleness and firmness, speaks for a quarter of an hour of Him who came down from heaven to die for us. 'What she says is true,' they exclaim; 'it is easy to understand. We cannot be saved without faith.' *Brethren and sisters, are none of us bold enough to go out into the market-places and highways to seek for lost souls?*"

Belgium.

(*From our own Correspondent.*)

The Belgian army, like the French, is recruited by annual conscription, to which at the age of twenty all Belgians must submit. Certain exceptions are made in the case of only sons, or of families where there are several sons of those who through infirmity or otherwise are unfitted for the service, &c. To these are added all who are destined for the ministry and are students of theology in an establishment recognised by law, and those who are being educated as teachers in the primary schools. In the course of the debate in the Chamber of Representatives on a bill for the reorganisation of the army, it was proposed to suppress these latter exemptions, or at least to exclude those who intend entering religious orders. Neither of these amendments was carried; but the debate, which lasted several days, furnished fresh proof of the feeling with which the church is regarded by a large section of Liberals. The discordance between a soldier's life and that of a priest, and the inconvenience of interrupting studies that could not afterwards be resumed, would seem a sufficient reason for granting the exemption. But it was objected, that as in every such case a place is left to be filled up by one who otherwise would have been exempted by lot, and to whom it is therefore a peculiar hardship, the piety of Belgian Roman Catholics who provide for the support of some 23,000 members of religious orders might be further taxed in raising a special fund to supply substitutes for those who have a vocation for the church, and have not the means of doing so themselves.

It appears that the exemption from military service is found necessary as an inducement to enter the church; not in the interest of the Seminarists, but "solely in consideration of the great importance of keeping up public worship." Ecclesiastical studies extend over a long period. Six years are spent in the smaller seminary, then one or two are devoted to philosophy and four to theology; and the prospect after these twelve years' study is a curacy with £24 a year. It is becoming more and more difficult to recruit the secular clergy. In many cases it has been found necessary to supply with regular clergy (monks) parishes which otherwise would have remained unsupplied. In the diocese of Tournay there are always upwards of 130 curacies vacant. The existence of religious houses enables the government to defer the erection of new parishes rendered necessary by the increase of the population. Since 1830 no less than 729 new parishes have been created in Belgium. The religious orders, between whom and the secular clergy feelings of jealousy and hostility have always existed, offer much greater attractions than the humble calling of vicaire (curate) or curé. It was suggested that if the privileges they enjoy were withdrawn, religious vocations would more readily turn towards the secular clergy. In 1847, M. Dedecker, then one of the leading members of the Catholic party, stated how much he regretted, for the religious orders themselves, the enormous, the excessive extension they are taking in this country. The following figures were quoted to show the progress they are making. They were in Belgium,

In 1829,	280	convents and	4,791	religious
1846,	779	„	11,968	„
1866,	1,207	„	23,083	„

All the young men belonging to families in good circumstances destined for the church are "accaparated" by the religious orders, while the poorer peasantry are left to supply the ranks of the priesthood. "The clergy," said M. Rogier, "gains neither in dignity nor in moral influence by recruiting itself in the lower strata of society, by taking those who are to speak in the name of God from a class of men without education and without any knowledge of the things of this world. The prospect of obtaining exemption from military service is the chief consideration, and it is often those who are least fitted who come forward to fulfil ecclesiastical functions. Vocation is extinguished by speculation." Thus is accounted for the deplorable ignorance of so many of the clergy, who are priests merely because they prefer the cassock to the plough.

Spain.

(Special Correspondence.)

THE following is from Saragossa:—

"God hath chosen the weak things of the world to confound the things which are mighty:" the greatest triumph that religious liberty has had in Spain has just been obtained by means of a poor, weak woman. I tell the story briefly, adding, at the same time, a few details of the life and death of the instrument chosen by God to bring about a great good.

Some two years ago, through the failure of a Spanish bank, two females, a widow and a young unmarried relative, found themselves suddenly deprived of their all. For a short time they maintained themselves by the sale of furniture, &c. but this resource soon failed them. Noticing an advertisement in the newspaper for a housekeeper in a gentleman's family, the elder of the two made a personal application; but too late—the situation had been filled up. Before she left the house, the gentleman, a Christian foreigner, put into her hands some gospel tracts, and feeling interested in the case, visited at her house, availing himself of the opportunity to explain the Gospel. The result was that the younger of the two became interested, and finally converted. But her life was to be a short one: consumption had marked her for a victim; for eighteen months she suffered patiently, meanwhile rapidly ripening for glory. The few Christian friends who visited her during her latter days can never forget her strong faith, her hope so bright, nor how deep was her joy. Both females had joined the Protestant movement, both had partaken of the communion, and were recognised as members of the Madrid church. On the 11th July the younger one died; and "*Where* are we to bury our dead?" was the question of the Spanish Protestants. The church took the matter up* warmly and vigorously, passing a communication to the head Alcalde of Madrid, Don Nicolas Maria Rivero, who at once issued a most peremptory order to the Vicar-General, the highest ecclesiastical Roman Catholic authority in Spain, to the

* According to the old Spanish laws, no marriage or funeral could take place without the intervention of a priest of the Roman Catholic Church.

effect that this Spanish Protestant should be buried in the National Cemetery, "as was her *right*, and that, moreover, the religious forms of the faith in which she had died were to be observed at her grave." All was so carried out; our departed friend was conveyed to her grave in the cemetery which, till yesterday, an intolerant priesthood regarded as their special property, and there buried, surrounded by Spanish Protestants, a Spanish Protestant pastor officiating. There can be no doubt now as to the fact of religious liberty existing in Spain, nor as to how the government interprets the constitution.

Mr. L., coming down from Madrid for the purpose, opened a kiosk in the principal plaza of Seville, for the sale of Bibles, Testaments, Gospels, Obreros, and also for the distribution of tracts; it has been most successful. Mr. L. considers that the Seville population is more eager to possess themselves of the Gospel than the Madrid one, the natural consequence of the work that has been so quietly carried on in the former place for several years past.

Steps are being taken so that the Training College for Evangelists, and for students who wish to devote themselves to the ministry, be opened at Madrid in October next. Such a college will be of great service to the Gospel; without *trained* men the work cannot progress satisfactorily. But while thus advocating the taking of all measures likely to produce proper men for the work, do not think that we forget the command—"Pray ye that the Lord of the harvest would send forth labourers into his harvest." Much prayer, much faith, and much patience are indispensable in this Spanish work.

A letter of later date says:—"Mr. Tugwell has secured one of the kiosks in the largest plaza of Seville, and every evening it is open for the sale of God's Word. It is well lighted, and on the side facing the plaza there blazes in jets of gas 'Dios es Amor.' I visited it several times, and there were seldom less than 25, sometimes a crowd of persons, round the kiosk buying the books, and the sales vary from 300 to 1,000 portions, &c. per night."

Contributions towards the work received by Rev. G. Carlyle, St. Philip's Terrace, Kensington; Mr. Arthur Albright, George Street, Edgbaston, Birmingham; Mr. John Frank, Nugent Hill, Bristol; Mr. H. B. Jackson, Manchester (address to Plate Glass Company's Offices, 30, Brown Street); Mr. John Rew, Brown's Buildings, Liverpool; Rev. A. N. Somerville, South Park Terrace, Glasgow; Mr. T. Harvey, Moorland Terrace, Leeds; Rev. H. Linton, Birkenhead; and Mr. Edward Pease, Darlington.

THE BIBLE AND THE SERVICE OF SONG IN SPAIN.

A correspondent thus writes from Madrid to the *New York Christian World*:—

Upon the very spot where lie the remains of 36,000 of our fellow-creatures who suffered martyrdom during the time of the Spanish Inquisition, and which has lately been excavated, stands a man of faith with the Bible in his hand, and offers one of the Gospels of the New Testament for a halfpenny. In a few hours hundreds are bought, and all the halfpence are laid out in bread and meat for the poor Spaniards.

Your readers will also be glad to know that a large distribution of the Word has been effected at the fair of San Isidro, near Madrid, where a very large number of Bibles, Testaments, and portions, have been sold during its eleven days' duration.

The general sale and distribution of portions of the Scripture printed in Madrid for the Committee of the Bible-stand in the Crystal Palace amounts now to considerably more than a quarter of a million, 200,000 of which have already been placed in the hands of different people.

From another writer it appears that much good is being done by a gentleman "who is gaining entrance for the words of Jesus by means of the service of song." He establishes classes, says this writer, to teach the children to sing, wherever he finds an open door, and, God prospering, the songs of Zion will soon take hold of the people's hearts, as they are already sung by hundreds of young voices. Our devoted friend is not unmindful in all this of the important part that music and song had in the Reformation of Germany, under the inspiration of one so gifted in poetry and psalmody as Luther. In the mission-house among the poor, he has his Sunday-school each Sunday morning, his singing-class in the evening, and his religious service thereafter. Two days in the week are also devoted to a singing-class, and one evening to religious service. What the children learn in the school they carry to their homes, and the result is a good attendance at the public services of parents interested in what their boys and girls have gathered in the school. Yet more remarkable is his entry into an asylum of orphans, or otherwise destitute girls, founded by a warm-hearted man, and sustained by himself

and a number of ladies, all devotedly Catholic. Introduced one day to the school, he was pained by the character of the singing on the ten mortal sins, &c. His offer "to teach them better how to sing the praises of God" was accepted; and every afternoon he goes to his class of affectionate girls, who already sing in happy harmonies of their tender Saviour and his boundless love.

Germany.

(*From our own Correspondent.*)

One of the most sensational religious events of the age has been the discovery of Barbara Ubryk, a barefooted Carmelite nun, immured in a cell at Cracow, where she had been twenty-one years confined. The details of this incident have been so fully given both in the English and European press, that I need not repeat them in detail. It is enough to say that the poor wretch was found literally naked, in a filthy cell some six feet by seven, with only a chink to let in the light, for the window had been built up, lying on a wretched litter of straw, her mind almost gone —half wild, half mad. Of the outrages she had endured we may judge by the language of the bishop, when conducted by the magistrate to see the state of the wretched sister. Bishop Galiski addressing the abbess and nuns said, "Is this your love of your neighbour? Will you reach heaven in this way, you furies, not women?" And when they tried to answer, "Be silent," he thundered out, "go out of my sight, you who have scandalised religion."

Cracow is well known as a city devoted to the Roman See. Its Polish nationality has contributed to this. But to the honour of its citizens it felt outraged in the highest degree by the scandalous revelations. An attack was made on the following evening on the convent, which would have been destroyed and the nuns expelled, but for military intervention. On the following night an attack was made on other monastic institutions, especially on one of the Jesuit order, and serious injuries were inflicted. But the indignation has not been limited to Cracow. It has overspread Austria. Innumerable articles have appeared in the Liberal journals, denouncing the outrage. The *Figaro*, the *Punch* of Vienna, devoted almost a whole paper to the exposure of it. One caricature represents "not free masons—but free masonesses," the nuns of the convent building up the window of poor Barbara, and the poor ghastly nun vainly appealing to their mercy. This incident may be viewed in one sense rather as an occasion than a cause. The nation of Austro-Hungary is profoundly indignant at the resistance of the Roman Catholic priesthood to their constitutional system. With this scandalous event the feeling has passed into a flame. A meeting has been held at Vienna of some 5,000, representing the citizens and working classes, at which resolutions were agreed to demanding the suppression of convents and monasteries. In favour of this course it is reasoned, that the whole mediæval arrangements of these institutions are in antagonism to the principles of modern society, celibacy to the first principle of social continuance, poverty to the promotion of national wealth, implicit obedience to the freedom of the citizen. Those who do not go so far still reason that all these institutions should be suppressed unless so far as devoted to benevolent purposes, such as the care of the sick or the education of the young. Of course the government lags so far behind. It, too, has formed its decision; but it is only to institute a more careful system of inspection, which may prevent such fearful scandals. For this purpose, it has directed that every bishop or ordinary must report on all cases of discipline. No priest, nor monk, nor nun, can have any physical penance imposed without their consent; and the duration of their penances, with the accompanying circumstances, must be reported. If the bishops decline to accept this duty, the government will itself undertake it.

As regards the special case of Barbara Ubryk, everything is being done to ascertain the truth in her case. One of her sisters from Warsaw, where she was born, is at Cracow, to bear testimony. The father and mother of the nun are dead; her sisters had never seen her since she entered the cloister—they had only been informed that her mind had given way, but that she was well cared for. The prioress and her assistant have been lodged in prison, and will be obliged to give their evidence openly. One important witness is wanting—Father Lewkowitsch—who died at another monastery just at the time of the discovery. It is now ascertained that it was he who, in his drunkenness, first revealed to a brother priest the horrid tale.

This event has happened providentially. It is an unexpected but terrible blow to ultramontane pretensions. It will lead to the entire emancipation of Austria from the yoke of the Concordat. Rudigier, the Bishop of Linz, had arrogantly denounced the new constitution. He refused to

allow his priests to act in the local councils for the management of schools; he denounced civil marriage as concubinage; but wiser counsels have prevailed. The Archbishop of Bohemia has, with the permission of the Pope, allowed the clergy to continue their share in the management of the schools. Rudigier, if no longer countenanced in his extreme views, is to be rewarded, however, by a cardinal's hat soon after the opening of the council. Should this event take place, it will not diminish the profound resentment felt in Austria as regards papal action. I ask from your readers their sympathies and prayers for Austria. There is no country, except Spain, in a more interesting condition: the Bible is gladly hailed, and everywhere it may be fairly distributed: let us improve the time in scattering the precious seed.

There is not much to report from Prussia. Dr. Bruckner, of Leipzig, has been appointed to succeed Dr. Nitsch, at Berlin, in the Chair of Pastoral Theology, and he will be also a member of the Ober Consistorial Rath. He is an important theological acquisition to Berlin. Dr. Dillmann, of Giessen, is to be the successor of Dr. Hengstenberg. He is an excellent Old Testament scholar. Sometime ago he was called to Tubingen, and declined to go, but Berlin has had greater attractions. The first of the German, I might say of the world, universities, has a wonderful power in attracting distinguished scholars—as regards theology this may arise from the fact that Berlin is the head-quarters of Protestantism on the Continent.

The independent action of the Prussian Church continues, if slowly, to make progress. The Rhenish Provinces—Westphalia, Hanover—have their synodical action. Hesse Cassel is to have its restored and Schleswig-Holstein. The Eastern Provinces will be also placed on a similar footing. It is to be noted that this may pave the way ultimately for a great German Protestant Synod, with which may rest supremely the direction of ecclesiastical affairs. In these Provincial Synods the lay and ecclesiastical elements are alike represented. I may add that in Bavaria Protestantism now enjoys much greater favour than formerly. Less support is given to Rome and its educational system. In the Upper Palatinate it is left to the communities to decide whether they will have denominational or mixed schools. The result is that generally they prefer the latter.

The unhappy schism on the Coles Mission in India still excites great attention in Germany. I regret to say that some feeling exists as if the English were jealous of German missionary progress in India. I have done what I could to rebut this opinion. English Christians in India are as ready to aid German and American missions as English. But there is a certain party we all know whose progress casts a dark shadow over the progress of Christianity in India—ready to compass heaven and earth to make proselytes. I am glad to notice that the Indian press almost universally condemns the most aggressive conduct of the Bishop of Calcutta. I can scarcely say how profound is the indignation, mingled almost with contempt, which a letter he wrote to the Berlin Curatorium has excited in Prussian ecclesiastical circles. As to Butsch and his confederates, a letter of a brother missionary, Ziemann, justly exposes their action in a communication which I may quote at some subsequent time. I may mention that what must now be called the German Coles Mission still subsists in its vigour. During the last seven months 750 heathen have been baptised, and 280 Christian children—in all 850. Divine services at Ranche, the head-quarters, are better attended than ever.

Switzerland.

(From our Geneva Correspondent.)

We have just had at Geneva the general meeting of the Swiss Pastoral Society. It takes place every year in one of the fourteen Protestant cantons of our country. The Society is divided into fourteen cantonal sections, and contains about 1,000 members—that is to say, almost all the Protestant clergy of Switzerland. About 300 assembled at the recent meeting in this city, and the special circumstances gave to it an unusual interest. Almost all our religious people have taken a lively interest in it. It is not to be disputed, also, that all parties more or less hostile have also followed the proceedings with much attention.

On Tuesday, 10th August, at eight in the morning, a long procession of pastors walked up, amidst the ringing of bells, to the old cathedral, where a great crowd had assembled. The sermon was preached by our most eloquent preacher, M. Coulin. His text was, "And ye also shall bear witness." He showed, first, what it is to be a witness for Jesus Christ; and he pointed out with great force all the false and dangerous methods of men presenting themselves to the world in this capacity. He showed the duties and the respon-

sibilities which such a position imposes on every faithful pastor. It was a very striking and solemn moment when, as the last words of the sermon were uttered, the 300 pastors rose up and sang the hymn of Luther. The strong masculine voices of the German Swiss gave to the singing an extraordinary life and power.

Immediately afterwards the meeting was constituted for deliberation upon the first of the questions fixed by the central committee, and previously considered, according to the ordinary method in each cantonal section. The question was, "Jesus Christ only and supreme Head of his church;" and the central committee evidently intended to enter a protest, not controversial, but directly and positively Christian, against the proceedings to take place at Rome, at the end of the year. This was the point of view from which it was treated by the opener of the question, M. Godet, of Neufchatel. Without entering into the details of the anti-papal controversy, he pointed out the basis and the nature of the sovereignty of Jesus Christ in the church and in each of its members. He showed this sovereignty as excluding absolutely, not the brotherly authority of the Gospel pastor, but every authority pretending to exercise upon earth the same power as Jesus Christ. He developed the consequences which this doctrine must have both upon the church and every believer. Finally, he showed how and why it should be maintained intact, and preached to the world by words, zeal, and active life.

People waited with an anxiety to see how the party called Liberal, represented by a small number present, would receive this statement of evangelical doctrine. Two of the adherents, M. Hirzel, of Zurich, and M. Langhaus, of Berne, spoke out with a firmness and frankness far preferable to the ambiguities in which so many of the Liberals of the French school envelop their ideas, deceiving those who do not understand their true position. M. Hirzel and M. Langhaus disguise nothing. In their view Christ is merely a man, and the Bible a book just as any other; Christianity is a product of the human conscience, of which Jesus is the highest representative. They could not therefore, they said, accept or even comprehend the headship of Christ as set forth by the speaker. Jesus is a head or chief as any other, better without doubt than the others; but without either power or right, except that influence which the leader of a school exercises upon those who accept his instructions.

As you would expect, such a profession of faith was received with numerous and vigorous protests. But those present were not satisfied with protesting. One speaker after another followed out this strange theology, showed its feebleness and contradictions; and pointed out what a fearful void it would leave in souls, which would cease to be nourished, however feebly, at the source of the ancient and only true Christianity.

Not less satisfactory to the friends of the Gospel was the second meeting, devoted to the question —"The Universal Priesthood, and its Practical Consequences in the Church."

The opener of the question was M. Bungener. Its statement exacted three things, viz. to establish the doctrine of universal priesthood; to show how it is reconcileable with the existence of a permanent and organised ministry; and to indicate what should be the consequences in the church.

On the first point he showed that the idea of a universal priesthood existed among the Hebrews side by side with that of a Levitical priesthood, but received under Christianity a more elevated character from the union of the church with Jesus Christ the great High Priest. He observed how it became lost sight of by reason of the clerical priestly idea of Rome; how it revived at the Reformation; and afterwards was neglected through the dangerous tendency in all the churches to consider religion as an affair of the clergy. It was therefore the more needful that faithful clergy should work energetically to revive the idea of such universal priesthood.

In the second part he showed that the rights of the ministry did not rest only on its necessity and its services, but that it was a Divine institution. The Apostles established a ministry, and in doing so they were not only faithful to the spirit of their Master, but to the directions resulting manifestly from his words and acts. God thus wished simultaneously a universal priesthood and a sacred ministry. It is for the church to reconcile them.

In the third part, he examined successively the consequences of a universal priesthood in the administration of the church, the works of the church, and individual works. He especially laboured to show how among Christians the idea of a universal priesthood, and of consecration to God by union with Jesus Christ, penetrated all acts, even the most insignificant, with a spirit of life, of faith, and of love.

This paper did not raise any opposition, properly so called; but the discussion was not the less long

and fertile, a great number of speakers having expressed their views upon each special point. M. Bungener congratulated the assembly, in closing the discussion on their unanimous accord as to the duties of the ministry towards the Church and towards the Christian world.

In the same spirit, at the two dinners and evening assemblies held fraternally on the shores of our beautiful lake, many toasts and addresses attested the pleasant impression of these two sittings. Much emotion filled the hearts of all when, under the starry heavens, our venerable president, Professor Munier, recalled the blessings of these two days, and M. Coulin offered up the final prayer.

I could add many details, but must close. I could wish that our brethren in England would consider a little what I have related. They could not be indifferent to the success of such a meeting in our city; their old ally and they would thank God, as we do, for permitting such a testimony to be given among us to the Divine origin and authority of the gospel. In the midst of the actual raging conflicts, our humble victories are those of all Christians under heaven who serve one common Father.

Greece.

DEATH OF JONAS KING, D.D.

This able scholar and devoted labourer in the dark Papal, Greek and Mohammedan countries on the Mediterranean, died recently in Athens, at the age of 76, born July 29, 1792. His "Farewell Letter," in Arabic, written years ago to the oriental churches, has been a standard hand-book on the subject of Popery, translated and printed in many languages. His "Prayers of the Bible," originally written in modern Greek at Athens, and entitled "Prayers of the Saints," is a precious book to many, as issued by the American Tract Society; and his life has been filled up with active labours to break the force of cherished superstition and soul-destroying error. Undaunted often amid bitter persecution, he endured steadfast to the end.

He was born in Hawley, on the borders of Plainfield, Mass., where the Rev. Moses Hallock was instructing the afterwards devoted missionaries, Richards of Ceylon, and Fisk and Parsons of Western Asia; and there was fitted for college and graduated at Williams 1816, and at Andover 1819; was then elected Professor at Amherst, and while studying Arabic with De Sacy in Paris, and engaged with S. V. S. Wilder in establishing missionary institutions in France, Mr. Parsons died, and Dr. King was induced to join Mr. Fisk in missions on the Mediterranean. At one time he laboured with the missionary Wolff in Bible and tract distributions in Egypt. He spent three years in Palestine, where he made a fine collection of Arabic books and manuscripts, which were destroyed by Greek pirates on the Mediterranean. At length he settled down at Athens, where he continued thirty-five years, till his death.

It is well said, "As an oriental scholar of the first rank, he was in constant correspondence with men of distinction and learning in various countries; as a missionary, he was eminently zealous and faithful; and as a champion of the true doctrines of the gospel, he was equal to the noblest of the reformers; and his bonds and imprisonments with felons, only because he preached the truth as it is in Jesus, entitle him to a place among those who have been counted worthy to suffer for Christ."

The Records of the life of S. V. S. Wilder and the beautiful tract "The Only Son" give many pleasing facts of the life of Dr. King. When Mr. Wilder had returned from Paris to the United States, he visited the aged father and mother of Dr. King, carrying them liberal presents from their only son. Before the visit closed he asked them, "Do you never regret the sacrifice you have made in giving up your only son to be a missionary?" The aged father replied: "God so loved the world, that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life; and shall I withhold my only son from obeying the command of our ascended Saviour, 'Go ye into all the world, and preach the gospel to every creature?'"—*American Messenger.*

Russia.

The Czar has made a new reform which will prove of great advantage to his empire. The Czar is temporal Head of the Greco-Russian, officially designated as the Orthodox-Catholic Faith. As early as the year 1054, in the reign of Grand Duke Isaslav I., the Russian Church separated from the See of Rome. In 1589, when Feodor I. was Czar, the Russian separated from the Byzantine Church, and had for its head a patriarch; almost independent, appointed by the sovereign. The spiritual

and temporal rulers clashed, and the Emperor became Head of the Church—appointing to every office in it, only with the restriction that the hierarchy would recommend candidates, and, in certain cases, changing and dismissing persons in office. In doctrinal matters, the Czar does not exercise jurisdiction. That is in the hands of the Synod, and, in cases of difficulty, the opinion of the four Eastern patriarchs (of Constantinople, Jerusalem, Antioch, and Alexandria) is demanded, and final judgment is given by a council. The Czar, who never calls himself Head, but only Defender of the Church, is bound to carry such judgment into effect. There are about 250,000 established clergy, of all ranks and orders, in Russia, and being obliged to marry, these, with their families, constitute a class numbering nearly 700,000.

The Russo-Greek clergy are an hereditary Levitical class, whose social status is very low, though, since the time of Peter the Great, they have had the privilege of "personal nobility." For the most part this clergy is very poor, the stipends paid by the State being small, and the congregations, themselves in a normal condition of impecuniosity, being unable to give them much aid. The senior metropolitan receives only 3,500 dols. per annum, whereas, in England, the clergymen in corresponding rank (Archbishop of Canterbury) has 75,000 dols. a year, with the rent-free palaces of Lambeth and Addiscom. In Russia, a bishop's salary is generally under 1,200 dols., and an archimandrite, or abbot, next below him, does not receive more than from 200 dols. to 250 dols. a year. In fact, the Russian clergy are very poor, and were becoming more needy every day, for parishes were divided and sub-divided to provide, however inadequately, for the sons of this Levitical class who entered the priesthood.

The Czar has issued an ukase which utterly abolishes the hereditary character of the Russian clergy. Henceforth they will rank, not with the nobility, but with the gentry and the mercantile class. Moreover, their number is to be greatly reduced and limited. There is to be a new distribution of cures, on the basis of population, facility of communication between villages, the moral condition of parishioners, &c. Henceforth, when the income is worth accepting, the clergy will be recruited from the educated classes. In short, without trouble or ostentatious display, the Czar has suddenly instituted a wholesale and wholesome reform in the Russo-Greek Church, which is under his control. His next step will be to recognise civil marriages between Russian Dissenters who do not acknowledge the Orthodox Sacraments.

Turkey.

The Rev. Mr. Wheeler, writing from Harpoot, Eastern Turkey, says that the prejudice of the Armenians is melting away, as shown by the frequency with which the native labourers are invited and urged to preach in the old churches. The Armenians are beginning to feel that this is not a new, but the old religion, relieved of its rubbish of forms. Even the missionaries have received and accepted several such invitations.

India.

DR. LANDELS AND THE UNMARRIED MISSIONARY.

The *Friend of India* has the following letter on Dr. Landels' speech at the Baptist Missionary Meeting, from one of the Serampore missionaries:

The comfortable proposal of the Rev. Dr. Landels, that missionaries should be sent out to India unmarried, and therefore cheaply, has called forth a protest from the Rev. W. Sampson, for many years a missionary in Serampore. "It is said that if a man goes out unmarried he will have undistracted time to give to the study of the language." Will he? The presence of the wife will be a help and not a hindrance to him. As a rule the wife learns the language before the husband, and is a great help to him in the acquisition of the language. Again "celibate missionaries will be economical as opposed to the present expensive staff." The pay of an unmarried missionary is about one-half that of a married missionary with a family. But other things being equal, the married man is worth four times as much as the unmarried. If European residents in India were polled to-morrow on that question, Mr. Sampson justly believes that four out of five would agree with him. But it is said—"We don't intend to pay them—let them go and rough it." Very well; but ought a society to ask a man to go out on those terms? The cry formerly was—Brother, you go down into the pit and we will hold the ropes. Now it is—Brother, go down into the pit, but don't expect us to hold the ropes. In saying so the society destroys the very foundation on which it rests. "Untrammelled by the encumbrances of domestic life, they will be able to give their whole time and attention to their work." The fact is, one of the most important parts of missionary work they will be unable

to attempt at all. It is difficult to answer the question, who had done most for the evangelisation of the East—the missionaries or their wives? Not to mention the living, let the names of Mrs. Judson, Mrs. Marshman, and Mrs. Mullens refute the calumny that missionaries' wives are a hindrance. Experience has proved, and is proving still, that the wife is the helpmate not only of the man the husband, but of the man the missionary. Seeing that the Baptist Society is bent on this policy, Mr Sampson says, "All I can do is to protest against it and to pray, which I do most earnestly, that my fears may turn out to be unfounded, and that the consequences I anticipate from it may be averted."

The *Friend of India* says, on the Chota Nagpore mission:—"In a sermon on the text 'Bear ye one another's burdens, and so fulfil the law of Christ,' the bishop has of late been giving to many congregations in and around Calcutta a somewhat touching narrative of his unfortunate connection with the matter, highly honourable to his sympathy as a man, but seriously reflecting on his administrative ability as a bishop. In a most judicial article on the subject the *Englishman* also expresses regret at the bishop's haste. Only once in his sermon did he show strong indignation, when he said that, since the sittings of the Pharisees in the Temple, there had not been such productions as the letters of the Curatorium. If Dr. Milman meant those of the agent of that body, Mr. Ansorge, who has so deluded the Curatorium and injured the seceders, we quite agree with him. But in bearing the burden of the outraged missionaries, would the bishop not have done well to follow the example of his prodecessor and of the Church Missionary Society? The former refused to interfere, while appealing to the Berlin Committee to do its duty. The latter advanced funds to support the mission in its own way for a time, till the crisis was past, and would probably have done so again on this occasion. Time would thus have been gained to expose Mr. Ansorge, enlighten the Berlin Committee, and, if not reconcile the disputants, make such a division of the property that the juniors would have broken new ground. But what with all reverence we must call the farce of reordination has prevented all that, and the Kole has become another of the many victims to priestcraft. Are there no wise peace-makers who could induce one of the parties to retire to Kurnurbali?"

In the same appears a letter from the Berlin Curatorium to the Bishop of Calcutta, complaining much of his action.

The conversion, says the *Friend of India*, of a young Mussulman at Hydrabad, in Sindh, appears to have raised considerable excitement in that town. The lad, who is the son of a pensioned Moonshee, had been remarked for his intelligence and the interest he took in Christianity during his school career, and his first step on his return to his native town from the Bombay University was to publicly profess his faith. When the news got abroad that the young man had been baptised, his relatives waited upon Mr. Shirt, the missionary, and, if the local press may be trusted, the conduct of that gentleman was weak in the highest degree. The missionary is reported to have said that he had performed the ceremony only at the earnest desire of the convert himself, and that he had at no time attempted to induce him to change his religion. Will Mr. Shirt be so kind as to say what the society to which he belongs expects him to do in Hydrabad, if it is not to make people change their religion? The parents of those boys who attended the mission schools have begged the educational inspector to lower the fees of the government school, that they may be enabled to have their children educated there.

We lately remarked, says the *Friend of India*, that the order of Sir John Lawrence, directing that a room for meetings of religiously-disposed soldiers for the purpose of prayer should be indispensable to the barracks of every station, seemed to have become a dead letter. This is now not the case as regards Murree at least. On the 11th July, a nice edifice for the above purpose was opened by the Lieut.-Governor of the Punjab, who made a very appropriate speech on the occasion. The Rev. Mr. Phelps, the chaplain of the station, the Rev. Dr. Newton of the American Presbyterian Mission, and Colonel Blackall in command of the troops, also addressed the meeting. The building was commenced prior to the issue of the order of Sir John Lawrence, but with the same object, by the late Rev. Mr. Matthews from the private funds of the church. On the issue of the order, the Rev. Mr. Phelps applied to government to take it over and finish it, and the application was successful.

The Bustee district of India, between Bengal and Oude, is infamous for the practice of infanticide, which does not seem to have been mitigated since the British took possession in 1801. A late official report says that "a large portion of the

district is, in fact, a vast charnel-house, and the wholesale murder of infant daughters is merely an ordinary domestic arrangement." The percentage of boys to girls is found to be 79 to 21. In 85 suspicious villages of these Lurujbansis, a very high Rajput caste and the greatest offenders, Mr. H. found 1,086 boys to 168 girls. In 8 villages of the Goutums not a girl was found, and in 15 there had not been a marriage for more than 10 years. Ramjeawan Paudit, a loyal and respectable native of a Lurujbansi village, said—"I have lived near the place, man and boy, close on eighty years, and I never saw a marriage in it." The gravest reflection, however, is that the government—though the existence of the practice has been reported officially—has during the space of a dozen years employed no special agency, reformatory or coercive, to put down the crime. We have heard of no missionary in that district.

Burmah.

A MISSIONARY writes from Bassein :—

Biography of a Burman Preacher.—Within a brief period of each other Sayah Ko Bike and Oo Huin have finished their work on earth, and we doubt not have entered into that rest that remaineth for the people of God. These two Burman men have for years been pillars in the little churches here in Bassein.

Sayah Ko Bike was born in Padoung, on the Irrawadi, but removed to Sandoway soon after Arracan came under English rule. The first knowledge that he received of the true God and Jesus Christ was from Mrs. Abbott, at Sandoway, in 1843. Through her instructions and reading the Scriptures, he was ready to see the truth and rejoice in hope. He wished at once to be baptised and to connect himself with the disciples ; but by Mrs. Abbott's advice he went to Akyab, where he might, by a Burman missionary, have the way of life more fully explained to him. Soon after he arrived in Akyab, he was baptised by Mr. Stilson, and spent some months with him, studying the Bible. On returning to Sandoway he boldly declared his hope in Christ, and began to preach to his neighbours. In following the example that he had from the missionaries, he set up the family altar, but his wife, a woman of violent temper and proud spirit, bitterly opposed him, and in connection with other modes of abuse, she several times, when at family worship, as he knelt down to pray, threw the cat on his back and pulled it by the tail. The fury of passion which she and her relatives at first exhibited soon subsided ; but in religious things he continued to receive from her derision and scorn. This treatment he endured for fifteen years, with patience scarcely less than Job possessed, heeding the exhortation of Paul, "Let us not be weary in well doing ; for in due season we shall reap, if we faint not."

Fourteen years ago, a few months after I came to Bassein, the family removed from Sandoway to this place ; and ten years ago, during a season of special interest in the church here, after a severe struggle, Sayah Ko Bike's wife was found "sitting at the feet of Jesus, clothed and in her right mind." She occupied nearly an hour in relating her experience, and telling how she many times poured out a torrent of abuse on her husband, and magnified the imperfections of the members of the church, that she might drive the subject of religion from her mind, and hush her conscience under a sense of sin. With some others I baptised her in January, 1860. Since that time the description that Luke gives us of a certain aged couple might in truth be applied to Sayah Ko Bike and his wife. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Another Sheaf Garnered.—Oo Huin, the other man, has long been among the Burmans a man of influence, and, since he became a Christian, a bold witness for Christ. I first met him in March, 1858, in a village thirty miles north of Bassein. He had a short time previous received and read a tract translated into Burmese by Dr. Stevens, entitled, "How do we know there is a God ?" The truth that there is a living, eternal God, the Creator and Judge of men, had much disturbed his mind, and shaken his faith in his ancestral dogmas ; but he was very self-righteous, and felt that by the many religious offerings he had made and good deeds he had performed, he had acquired a large stock of merit. After a long conversation on the subject, I gave him a copy of the New Testament ; and, when I met him five months afterward, I at first scarcely recognised him, he was so changed. He said that he commenced at once to read and study the book, and with a desire to know the truth ; that he read the gospel of Matthew with interest and pleasure, especially the Sermon on the Mount, but found nothing to shake his confidence in his stock of merit, until he came to the declaration, "a corrupt tree bringeth forth evil fruit. . . . A good

tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." While studying on this he was led to see that his heart was all evil, and that from it could come no good thing; but as he continued to read, he was led to see that Jesus was "God manifest in the flesh," was convinced of his love and power to save, and was soon led to feel and to say, "He loved me and gave himself for me. He bore my sins in his own body on the tree." From that time what appeared to be his prevalent feeling is expressed by Toplady in the words—

"Should my tears for ever flow,
Should my zeal no languor know,
All for sin could not atone,
Thou must save and Thou alone;
In my hand no price I bring;
Simply to thy cross I cling."

I baptised him in August, 1858, and from that time he spent the greater portion of his time reading the Bible, and making known from house to house its precious truths. He was ill only about ten days; but five days before his death, he sent two men down to Bassein with money and a request that I would have a coffin made for him such as were used in Christian countries, and send it up without delay, as he would need it soon. I had one made of strong plank in the carpenter's shop connected with our school, and lined with white muslin. I then had the care of both the Burman and Sgau Karen schools, and could not go up to see him; but two of the Burman preachers went up with the coffin. The old man looked at it, and said that it was just such an one as he wished, and that he wished no such gaudy show as the heathen desired. That evening all the members of the little church where he resides met at his house and had prayer meeting, in which he took part. The next day he said but little; but near sunset he sent out for all his neighbours and friends to come and see a Christian die. They assembled, and he prayed and talked a long time, telling them of Christ, and that he would soon be with Him, exhorted all to believe and trust in Jesus and bade them farewell, and in one hour after his spirit passed away.

His death made a deep impression on the heathen, and recently, when I visited the place, I baptised two converts in the village. We shall miss the influence, exhortations, and prayers of these men, but they are gathered home "as shocks of corn fully ripe."

China.

MEDICAL MISSIONARY WORK AT CANTON AND ITS VICINITY.

We take the following extracts from the "Report of the Medical Missionary Society in China for the year 1868," which has lately reached us. The Hospital in Canton, under the charge of J. G. Kerr, M.D., a missionary of our Board, is certainly a very useful means of doing good, not merely in relieving cases of suffering in large numbers and variety, but in giving to many minds knowledge of the Great Physician.

The report contains many cases which would possess special interest to physicians, but we can only insert a few general statements.

REPORT OF HOSPITAL AND DISPENSARIES.

The Hospital in Canton and the Dispensaries in the country under the patronage of the Medical Missionary Society have been continued as heretofore. The following table gives a condensed view of the operations in Canton and at various dispensaries.

	Male.	*Female.*	*Total.*
New Hospital and Kam-li-fau.			
Out-patients	16,945	6,930	23,875
In-patients	629	348	977
Surgical Operations ...	.....	.....	1,358
Vaccinations	.....	.....	247
Ng-Chau and Shiu-Hing-fu.			
Out-patients	.....	.....	5,197
Vaccinations	.....	.....	424
Shik-Lung and Tung-Kun.			
Out-patients	.....	.....	7,985
In-patients	.....	.....	30
Operations	.....	.....	200
Pok-lo.			
Out-patients	7,188	3,143	10,331
Operations	.....	.....	30
Fu-mun.			
Out-patients	.....	.....	3,248
In-patients	.....	.....	31
Operations	.....	.....	237
Whole number Out-patients	.....	.....	50,636
" " In-patients	.....	.....	1,038
" " Operations	.....	.....	1,825
" " Vaccinations	.....	.....	671

It will be noticed that in Canton there is a large increase in the number of in-patients and of surgical operations, while there is a large increase of out-patients at the dispensaries.

Among the operations performed at the hospital in Canton were some of the most important in

surgery, such as lithotomy, lithotrity, removal of the upper jaw, of tumour of the parotic space, and besides these, numerous minor operations which are often as important in the benefit of the patient as those which require more skill in the surgeon.

The number of vaccinations reported does not give an adequate idea of the importance of this department, which consists mostly in furnishing genuine virus to native vaccinators. Many hundreds of children are vaccinated by pupils who have been taught in the hospital.

The assistance of Dr. Wong has been cheerfully rendered during the year on numerous occasions, and many of the capital operations were performed by him.

The medical class has numbered twelve pupils, some of whom are very promising young men. Two of those who have been connected with the hospital for five or six years are about to engage in private practice. The assistance of Dr. Wong in this department has been invaluable.

Some progress has been made in preparing a work on *materia medica* for Chinese pupils. Apparatus for chemical experiments has recently been obtained, and practical instruction is now given in this branch.

Religious services have been conducted daily in the hospital by the Rev. C. F. Preston, and in the various dispensaries by the missionaries who superintend them, or their assistants.

MEDICAL STUDENTS—RELIGIOUS SERVICES.

There have been twelve pupils under instruction during the year, and some of these have made very respectable acquirements in the healing art. There is an increasing number of applications every year, of those who desire to learn our mode of treatment, and the establishment of a regular organised medical school in connection with the hospital is only a question of time. . .

The missionary character of the hospital is carefully maintained. Preaching to out-patients on prescribing days, morning prayers with explanation of the Scriptures and singing, and regular services on Sundays, are the means used for imparting to the patients that knowledge which is necessary to enable them to obtain the salvation offered in the Gospel. A few have during the year applied for baptism, but as yet none of them have been received into the church. In dealing with such cases, great judgment and knowledge of human nature are required. Deceit is a national characteristic of the Chinese, and it is not to be wondered at if they make false professions of a religion which they care nothing about, if by doing so they can accomplish some selfish end. In the hospital, however, would seem to be the best place to reach the heart, and to convince the understanding, and there is no doubt but that many persons return to their homes, convinced of the truth of the Christian religion, and of the folly of idolatry, but they are not ready to face the trials which would be involved in sincere rejection of the time-honoured superstitions and customs of the country.—*Record of the Presbyterian Church, United States.*

Japan.

The Buddhist sect in Japan is making great efforts to spread itself, and its leaders, knowing its resemblance in many respects to Protestant Christianity, seem anxious to study Protestantism, hoping to gain part of the harvest which they see Christianity must gain—or, as some of the missionaries believe, with the idea of casting in their lot with Protestant Christianity. There is a widespread opinion and feeling throughout the empire that Christianity is to prevail; and there are many who, in anticipation of this event, are anxious to learn what it is, and to take the lead among those who embrace it. Mr. Carnes, a Presbyterian missionary, describes a discourse from a leading priest, in which he set forth how Sahaka, the founder of Buddhism, had taken all the sins of mankind upon himself, and all we had to do was to receive this work by faith. We could not be justified by works of our own, but must do all from a sense of gratitude, and depend upon Sahaka for justification. The Japanese Government has determined to establish two schools in Japan for the education of the children of the higher classes, and have called two reformed (Dutch) missionaries—Rev. S. K. Brown, D.D., and Rev. G. F. Verbeck—to take charge of them. Both have consented, and will be in a most responsible position. Mr. Verbeck is already in Yeddo, engaged in his school. The Mikado has just moved his court to Yeddo. Dr. Brown is on his way back to Japan.

Ireland.

(*From our own Correspondent.*)

It was natural that the passing of an Act so important as the Irish Church Bill should be accompanied by both perplexity and impatience. With the task of organisation thrust upon them, and with a given and not very distinct time

against which it must be accomplished, men grew restless for immediate action. The Bishops were summoned to counsel the Church, conferences were held, and the newspapers were crowded with suggestions of every kind. Though the Bishops took counsel, they were silent ; when asked to reassemble the Conference that had met in Dublin, they refused ; and they have had to bear, in consequence, much hard and very plain speaking. The result of their deliberations has just been published in a letter to the Clergy and Laity, and, indirectly, in the visitation charges of some of their number, and shows that it has been their anxiety to arrive at some wise and matured plan. They have, therefore, summoned the provincial synods of the two provinces to meet forthwith in Armagh and Dublin. These are purely ecclesiastical bodies, and it is admitted that their constitution is unsuited to present circumstances. By the last, which was held in 1703-4, and has been taken as the model, the diocese of Killaloe, with only 88 beneficed clergymen, would have 20 proctors, while Armagh and Clogher, with 170 beneficed clergymen, would have only 10 proctors ; and if the lay representation was made dependent on the ecclesiastical, the diocese of Down and Connor, with a population of 154,000 members, would have 15 representatives ; the diocese of Cashel, with 14,000 members would have 18. These and like defects are freely admitted, but it has been decided to maintain the continuity of Church government, and, as the synods are only in abeyance, and that of Dublin continues to be summoned formally once every three years, to reassemble them now, and out of them create a more effective body. The clerical form of this body is to be determined by the synod ; but it must be one that " will obtain the confidence and co-operation of the whole Church ;" and " public opinion, the united wishes of the clergy and laity, and the interests of the Church, so clearly define what is required, that we doubt not it will be fully accomplished, whatever sacrifices may be required on the part of the present members of the synod." The representation of the clergy being definitely sealed, these synods will be dissolved. Meanwhile the laity are to prepare a plan of representation for themselves : and the two bodies elected, lay and clerical, are to form the general synod, which is to arrange for the future of the Church. If the bishops have been slow to offer suggestions, it has been lest they should seem to limit the freedom of lay action. Whatever plan may be thought best by those interested, " the whole episcopal body, and, we are confident, the entire clergy " will readily co-operate.

The Bishop of Down believes that the representation of clergy and laity must be comprehensive and impartial ; and, to secure its being a popular assembly, would have it re-elected every five years. He would call it the Council of the Irish Church, and from it the representative and incorporated Church Body would be chosen. The Bishop of Meath joins him in recommending Commutation, instancing the Free Church of Scotland as an example that might strengthen their confidence in the laity, and affirming that if the Irish Church, " comprising as it does, the local wealth and opulence of the country," gave in the same proportion, they would receive a million sterling. He recommended every parish to form subscription committees, and the lives of all incumbents to be insured. " It had been frequently said to him that as the Episcopalian laity was the wealthiest in the country, little fear need be entertained about funds ; but it should be remembered that the Church of Rome have the great advantage of numbers, and that was preferable to wealth." Now that the young men preferred the civil service and other callings to holy orders, it was now difficult to obtain well educated gentlemen : but it was more than ever necessary.

Those who were impatient have been proposing sweeping changes ; the reform of the prayer-book, the revision of the articles, a modification of Church government, the election of pastors and bishops, and many more like demands have been made and keenly urged. Some, it appears, stumbled over the prayers for the Lord Lieutenant and the Queen, and not unnaturally at the words " established amongst us ;" for the Bishop of Meath reminds them that they were not to be disestablished till January, 1871, and that then they were not absolved from loyalty to the Queen, nor from the prayers for all in authority. Yet he had no doubt the prayer-book would be in a measure remodelled.

There is a strong feeling in favour of Commutation, but there are also some, like the Dean of Down, who pronounce strongly against it. In the Presbyterian Church the feeling appears to be the same ; the position of the Church is everywhere discussed, and in some districts opinion points decidedly to a Sustentation Fund. Meanwhile it is evident that there must be a meeting of the General Assembly.

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